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LECTURES
ON
UNIVERSALISM :

BY JOEL PARKER,
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"BUY THE TRUTH AND SELL IT NOT."

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LECTURES ON UNIVERSALISM.

LECTURE I.

Direct Arguments from the Scriptures.

Strive to enter in at the strait gate : for many I say unto you will seek to enter in, and shall not be able.

Luke 13: 24.

THE instructions of our Saviour were all of a weighty and important character. If he touched upon the most common topics, it was not with any common design. The glory of God, and the ultimate happiness of men plainly engrossed all his affections and controlled his whole conduct. The purity and extent of the law, the richness of Divine Mercy, the glory of Divine Justice, and the eternal rewards of a future state, were topics which mingled themselves with his common discourse. In the words just cited, he urges men to make a vigorous effort to enter upon that course of life which conducts the soul to heaven.

The word 'strive' in this text, is derived from a word signifying a contest ; its force therefore is much like this—make an effort to enter upon the way to heaven ; an effort such as men do when they meet at some disputed pass, and when with the shock of arms, and in the struggle of a charge, they contend for honor, and victory, and life. The motive by which he enforces his exhortation is plainly this ; many will ultimately fail of the blessing to which he had di-

rected their attention. Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able.

With this brief explication of the text, I propose to establish the truth of the following proposition :

SOME OF OUR RACE WILL ACTUALLY SUFFER ETERNAL PUNISHMENT.

Before entering upon our argument, however, permit me to bespeak your attention to the importance of the subject, and to the propriety of a full and thorough investigation. The doctrine of punishment suited to the demerit of crime, lies at the foundation of all government, by law. The moral rectitude of such government, depends upon the proper apportionment of penalties, and an impartial administration ; but its power depends upon the degree of certainty with which the penalty is seen to follow the infraction of the law. The principal reason why human laws are so ineffectual, is not found in any essential injustice in their requisitions, nor in the want of appropriate penalties. They are feeble in their operation, chiefly because they are not administered by a power, which renders the penalty unavoidably sure. Thus you will find under every administration, in proportion as the hope of impunity is indulged, in the same proportion is the power of the law diminished.

A man could not be induced by any motive to murder one of his fellow-beings, if he believed at the time, that his own life would certainly be sacrificed in the process of a righteous retribution. In the commission of such a crime, the offender either expects to escape the penalty altogether, or the influence of passion has weak-

ened the *present* conviction of its unavoidable-
ness. A man would scarcely wrong his neigh-
bour out of a shilling, if he were sure [that in-
stead of gaining any thing by it, he should lose
precisely the same amount himself. Nor would
he pluck out the eye of his fellow, if he knew
with absolute certainty, and had a present full
conviction of the fact, that he should lose his
own as a consequence.

Indeed, it is not more sure that Haman would
not have erected a gallows for Mordecai, with
the certain knowledge that he should be hung
upon it himself, than it is that no man would vi-
olate a law, with the full conviction that, to use
a Scripture expression, his mischief should re-
turn upon his own head, and his violent dealing
should come down upon his own pate---that is,
that in every sin which he should commit, he
should bring the very evil which he intended
against others upon himself.

It will be seen from these statements, that the
doctrine of future punishment lies at the very
foundation of the Divine government. It is the
perfection of this government that absolute cer-
tainty characterizes all its operations; and we
think we shall be able to show that there is no-
thing in it to encourage the hope of impunity;
nothing to mitigate the doom of transgressors.
The penalty of the law of God is weighty as his
eternal curse, and sure as his ability to inflict it.

Nothing is wanting then, to render this gov-
ernment effectual, but a full practical conviction
of the unavoidableness of its threatenings a-
gainst transgressors. On this account, we deem
it a matter of the last importance, that the sub-
ject which we have proposed should receive an
ample discussion. This is deemed the more

important, because there is a numerous class of people who hold the doctrine of Universal Salvation; and we wish to lead them to a careful revision of the subject. We are aware that it is common to represent this class of persons as beyond the reach of the Gospel; as so attached to their peculiar doctrines, that all reasoning with them will be vain. With this sentiment however, I cannot agree. If they be treated with kindness, and if sound argument be presented, we may rationally expect that they will be induced to review the subject, and decide the question with some degree of candor and impartiality. But though it be our direct object to disprove the doctrine of Universal Salvation, yet these Lectures are not entered upon solely, nor chiefly for the sake of that class of people. There are multitudes who feel powerfully inclined to reject a doctrine of such overwhelming import as that of future and eternal punishment; and many more still, who admit the doctrine, but who do not possess a strong practical conviction of its reality.

Now as we have said with respect to human laws, that their power depends upon the certainty with which the penalty is seen to follow transgression, so we say that the effect of the doctrine of future punishment, depends upon the certainty with which *it is seen* to be coming upon every unreconciled sinner. Our object therefore is not merely to establish your minds in the speculative notion that some men will be eternally miserable; we would rather present such an array of evidence, as shall set the mind rest not only, but which shall also create a deep and abiding conviction of the truth of the doctrine. Such a conviction, you perceive, may

at once clothe the divine law with omnipotence, and impress upon the heart the necessity of fleeing to the Lord Jesus Christ, for pardon and salvation.

With these views, I feel myself more than justified, in entering upon a somewhat extensive investigation. The whole course will be comprised in six Lectures. The subject of each, I will first lay before you, that you may understand, in the commencement, the outline of my plan.

I. The first will embrace direct arguments for the doctrine of future and eternal punishment, drawn from four classes of scripture quotations.

II. The second will contain a refutation of the principal arguments offered in favor of the doctrine of Universal Salvation.

III. The third will be a single argument, drawn from the providences of God, towards the righteous and the wicked.

IV. The fourth will be an argument, drawn from a comparison of the practical influence of the two systems, which respectively embrace and reject the doctrine of future and eternal punishment.

V. The fifth will be a vindication of the justice of God, in the eternal punishment of the wicked.

VI. The sixth will be a conclusion, embracing a summary view of the whole argument, and an application of the doctrine.

Your attention is invited this evening, to direct reasonings drawn from the scriptures.

I. *Our first source of argument, is the promises of the Gospel.* These promises are peculiar in two respects; they refer to a peculiar kind of blessings, and to a very peculiar character.

Let me then invite your special attention to the blessings promised in the Gospel.

The peculiar and distinguished blessings, promised in the Gospel, comprise a deliverance from all sin, and the bestowment of eternal happiness.

I wish this point to be clearly settled in minds, before we proceed to another step.

For this purpose let us contemplate that class of texts, which bring to view the nature of the gospel promises.

John says to his christian brethren, when speaking of Christ, we shall be like him, for we shall see him as he is. Our Saviour says, with respect to those who overcome, they shall walk with me in white, for they are worthy. The redeemed are represented as before the throne of God, and serving him day and night---that is, constantly---in his temple. In anticipation of this entire freedom from sin, John uttered the following remarkable ascription of praise to the Saviour; unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, to him be glory and dominion, forever and ever. To show the absolute purity of heaven, it is also said in the revelation, there shall in no wise enter into the heavenly Jerusalem, any thing that defileth, neither whatsoever worketh an abomination, or maketh a lie; but they which are written in the lamb's book of life. These quotations are sufficient to bring before your minds the fact, that one of the grand objects of the Divine promises, is a deliverance from all sin.

The other *peculiar* blessing, included under the promises of the Gospel is eternal happiness. Observe here, that we do not deny that there

are other and great blessings promised, but eternal happiness is a peculiar and distinguished blessing. Christ has brought life and immortality to light, so that present peace is given to the believer, not only, but it can also be said, blessed are the dead which die in the Lord. Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. Thus christians are called heirs—heirs of God, and joint heirs with Christ. This proves that their inheritance shall be as enduring as his—they are heirs of salvation—heirs according to the hope of eternal life. Daniel says, they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever. And Matthew says, in a similar figure of speech, the righteous shall shine forth as the sun, in the kingdom of their father. One came and said unto Jesus, good master, what shall I do that I may inherit eternal life? Jesus said unto him, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven. Again, he that reapeth, receiveth wages, and gathereth fruit unto life eternal. To them, who by patient continuance in well doing, seek for glory, honor and immortality, [God will give] *eternal life*. Being made free from sin, and become the servants of God, ye have your fruit unto holiness and the end *everlasting life*. Jesus said unto them, I am the bread of life; he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life. He that believeth, shall

be saved. The righteous shall go into life eternal. These scriptures, with a great variety of passages, going to establish the same general truth, do not admit the shadow of a doubt, that perfect holiness and eternal happiness, are distinguished characteristics of the promises of the Gospel.

These promises, however, as we have intimated before, are made to a peculiar character.—They are not made to men generally and promiscuously, as are the offers of mercy; but in every instance in which the peculiar blessings, perfect holiness and eternal happiness, are promised, the application is clearly and distinctly restricted to a certain class of men—to a class of men, whose character is accurately defined in the scriptures. It is he that overcometh that shall walk with the Saviour in white. The dead that are blessed; are those who die in the Lord. It is to godliness that the promise is made, not only of this life, but also of that which is to come. Those are called children of God, in distinction from the world, that shall be heirs of God and joint heirs with Christ. It is the wise that shall shine as the firmament, and those who have turned many to righteousness, that shall glow like the stars forever and ever. It is to them, who by patient continuance in well doing, seek for glory, honor and immortality, that God will give eternal life. They are those who become the servants of God, that have their fruit unto holiness and the end everlasting life. It is he that believeth that shall be saved; and the righteous that shall go into life eternal. Are not, then, these two peculiarities of the Gospel promises, fully sustained by the scriptures?

1st. That perfect holiness and eternal happiness are the blessings promised; and,

2ndly. That these are in their application restricted wholly to a particular class of men, termed the righteous, believers in Christ, children of God, &c. If so, we think the inference unavoidable, that all men will not be saved. The very fact that Eternal Salvation is promised to a class of men particularly described, plainly shows an intention to exclude others.

For an illustration of this point, look at the proposals made for receiving pupils into our higher schools of learning. An acquaintance with certain branches of science is required, and particular testimonials with regard to moral character are demanded. Now does any one doubt that it is one intention of these notices, to exclude those who have not made such attainments, and who do not possess such a character? And can it be doubted, that those who publish these proposals, take it for granted, that the whole community are not, and will not be fitted for these schools? Do not the proffers of such blessings, to such characters exclusively, plainly imply that all will not receive them? It is a regulation adopted in an extensive hospital, to admit any well dressed stranger to view the buildings, and the accommodations, which public charity has provided for the unfortunate. Now can any one doubt, that it is the intention of such a regulation to admit one certain class of the community, and exclude another? Would there be any force or pertinency in the language, if the whole community were well dressed, and all were expected to be admitted? But let us apply this illustration, particularly to the case in hand. When it is said, that to them, who by a patient continuance in well doing, seek for glory, honour and immor-

talities, [God will give] eternal life, who can help seeing, that it is strongly and undeniably implied, that all will not seek glory and honour; and immortality, and so eternal life will not be given to all. The peculiar blessing, eternal life, is proffered to a *defined* character, in all the promises of the Gospel. From the very fact that the character is defined, it is implied that there are other characters, which do not fall within the terms of that definition; and which consequently, will not receive that peculiar blessing. If I were to look around upon this assembly, and give out an invitation like this, and the *white* people in this house, are invited to attend Divine Service here, to-morrow evening, you would immediately look around to see if there were any colored people present; if there were none, and it was evident that I *knew* there were none present, you would see that my language was destitute of all force and appropriateness. You would think me deranged. But when it is said, blessed are the dead who die in the Lord, if all die in the Lord, and all are ultimately blessed; this language has no force, and the writer appears as much deranged as I should appear in giving out such a notice. When it is said the righteous shall go into life eternal, it is plainly destitute of all meaning, if all shall be righteous, and all shall go into life eternal.

From the peculiar character of the Gospel promises, as comprising perfect holiness and eternal happiness, and from the fact that these blessings are promised to a certain defined character, it is evident that all will not receive eternal happiness. Many will seek to enter in, and shall not be able.

But if the souls of any are shut out of heav-

en, and deprived of eternal happiness, they must, of necessity, remain in a condition of unspeakable misery. What overwhelming reflections, must possess the sinking spirit, in its eternal abandonment of God, and exile from heaven! The remembrances of mercies abused, entreaties slighted, and warnings despised, haunt it like the shades of murdered benefactors. If it would escape from these, the most direful bodings of the future, meet it in every pass; If it would turn its contemplations back upon itself, there it meets the foul stain of its misdeeds, and conscience arises with the fury and steadfast hate of a blood avenger, to commence anew the work of retribution.

II. Our next argument is drawn from that class of texts, which contrast the future destiny of the righteous and the wicked.

In the prophecy of Daniel, we have this remarkable declaration, with respect to the future resurrection, and the subsequent state of the friends and enemies of God. Many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt. Among the last words of our Saviour, before he ascended to heaven, he said, he that believeth, and is baptised, shall be saved, but he that believeth not, shall be damned. In Romans, the apostle declares, that the wages of sin is death, *but the gift of God is eternal life, thro' Jesus Christ our Lord.* We quote these texts only as a sample of a large multitude of passages of the same import. We have attempted to show in our last argument that perfect holiness and eternal happiness are promised to the righteous; but here others are spoken of whose future character and condition

is represented in perfect contrast with the former. We can scarcely select a more delightful representation of the eternal happiness of heaven, than that brief declaration of the prophet Daniel; many of them that sleep in the dust of the earth shall awake; some to life everlasting--but others are represented in perfect contrast--and some to shame and everlasting contempt. When our Saviour declares, he that believeth and is baptised shall be saved, we discover the richness of his grace; but when the expression turns, and he says *but* he that believeth not shall be damned, how can we help discovering that he intends to represent in perfect contrast the future condition of the righteous and the wicked? In the twenty-fifth of Matthew, where it is said, these shall go away into everlasting punishment, but the righteous into life eternal, we have another such contrast. No simple honest reader can pass over this passage without catching the promise of eternal happiness, nor do I see how any one can avoid the conviction, that the first part is intended to be a contrast with the last, and so to teach the doctrine of eternal punishment.

These representations are not merely convincing, they are overwhelming. By them the light of heaven renders visible the darkness of hell. And O, how do those eternal states, by being laid along beside each other, in the scriptures, exert a reciprocal influence in showing forth the glory and blessedness of the one, and the gloom and wretchedness of the other! The companionship of saints and angels, is rendered more manifestly pure and exalted, by being contrasted with that society, where there are dogs, and sorcerers, and whoremongers, and murderers.

idolaters, and whosoever loveth and maketh a lie: and the debased condition of the inhabitants of the world of woe, appears the more low and wretched, by being set over against the pure society that surrounds the throne of the Eternal. Songs of redemption rise in higher notes, and mingle with an heavenlier harmony, when contrasted with the ceaseless wail and blasphemies of the damned; while on the other hand that same wail of woe, appears the more dreadful from the contrast which it forms with the undying praises of heaven. The light of the New Jerusalem, seems to render more lurid and dark the flames and smoke of the bottomless pit; while the same dark fires and columns of smoke, render sweeter and softer the light of the glory of God, which fills and overflows the heavenly city.— And who cannot see that these contrasts are fully sustained by the passages cited under this head? If he that believeth, shall be saved and the righteous shall go into life eternal, it is not less certain that those who possess the opposite character, shall be subjected to a precisely opposite destiny. He that believeth not shall be damned, and the wicked shall go away into everlasting punishment.

III. *A third class of passages, which afford ground for a direct argument, is found in those which represent men as in danger of eternal punishment.*

On this argument, I quote but three passages. The first may be found in Mark 3: 29; but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation. Now I ask, how it is possible that any one should be in danger of eternal damnation, if there be no such thing? Can men be in danger of evils that do not exist? In He-

brews, the Apostle exhorts us to follow peace with all men, and holiness, without which, no man shall see the Lord, looking diligently, *lest any man fail of the grace of God*. It seems then, that it is possible, that some should fail of the grace of God. If they do however, they must fail of heaven. There could be no occasion for such warning, if none were in danger; and none could be in danger, if it were inconsistent with the goodness of God, and the truths of his word.

The next and only testimony which I shall adduce under this head, is found in Mat. 10: 28. The text is decisive, and merits a very particular examination. It reads thus—

And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell.

These words are a decision of Jesus Christ with respect to the ground of all reasonable fear. He admonishes us not to fear men, because in the utmost extent of their power, they can do nothing which will affect our ultimate happiness; they can only kill the body. He then urges upon us the fear of God, because *he* holds our *ultimate* happiness at his disposal, he is able to destroy both soul and body in hell. From a brief analysis of this passage, we learn two important truths.

I. That there is a hell, in which the wicked will be punished.

II. That this punishment will be endless.

It is said that God is able to destroy both soul and body in hell. This language plainly cannot be true, or is void of all meaning, if there be not such a place as hell. That it is a place for the punishment of the wicked in a future state,

is manifest from the fact, that its evils are represented as more terrible than death itself. When our Saviour says of men, that they can only kill the body, it is plain that he represents death as the most terrible of earthly calamities; but we are urged to fear God; because he can inflict far greater sufferings; that is, because he can inflict sufferings after men have done all they can do—after they have killed the body. Besides, in the parallel passage in Luke, the punishment here referred to, is expressly declared to be *subsequent* to the death of the body. The language there used is as follows: I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: fear him which after he hath killed, hath power to cast into hell; yea I say unto you fear him.

That the punishment referred to, is eternal, appears evident from two considerations. 1st. It is called a destroying of the soul and body. We take it for granted that the doctrine of annihilation is not here taught. Then what is the meaning? The soul cannot be said to be *destroyed* while yet it shall flourish with immortal beauty in heaven. It is an expression never used with respect to chastisement merely. God never speaks of destroying the soul and body of the righteous, although he often threatens them with severe chastisement for their sins. 2ndly. The destroying of the soul is contrasted with the killing of the body, in such a manner as plainly to imply that this destruction is entire and remediless. The design of the antithesis can scarcely be misapprehended. It is as much as if our Saviour had said, men may cut off all your

hopes of earthly happiness. They may deprive you of your wealth—they may blot your reputation—they may poison your peace and pouring out their fury upon your nature, they may fill your soul with rage and rend every tender sympathy of your heart and diffuse a slow burning vengeance upon every fibre and every nerve of your body; there is a limit to the infliction of such punishments. When men have done all this, they have subjected you to the misery of which your constitution is susceptible, they have only hurt the body. But God can kill the soul; he can fully overwhelm that in its future existence, destroy all its hopes, and ruin all its prospects and leave it in sinking, hopeless, dying agony. Men can hurt the body. Yea, when the separated body shall be reunited, he is able to destroy the soul and body in hell.

IV. We shall close this direct testimony to the scriptures, by citing one more class of men. I mean that class which represents the hardened and impenitent men as remediless. In the chapter of James, we are told, with respect to him who shows no mercy, that he shall have judgment without mercy. The Lord chastens men, in mercy to their souls; but he who gives them judgment without mercy, is a chastisement, if chastisement it may be called, a chastisement which has no redeeming or purifying influence. In Mat. 12: 31, 32, our Saviour is represented as saying, the blasphemy against the Holy Ghost, shall not be forgiven unto men. Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, in this world, neither in the world to come. Mark 3: 29, it is said, He that shall blaspheme

against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation. And again in Luke 12: 10. Unto him that blasphemeth against the Holy Ghost, it shall *not* be forgiven. So long then as forgiveness is the remedy for sinners, just so long will these texts show that the punishment of some is remediless. In Prov. 29: 1, we are told, that he that being often reprov'd, hardeneth his neck, shall be suddenly destroyed, and that without remedy. But if any be destroyed without remedy, they are, certainly, without any prospect of heaven. The Apostle says, in his epistle to the Phil. 3: 18, 19, for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose *end*, is destruction. Again in Hebrews, with regard to similar characters, he says, whose *end* is to be burned. How then can *they* be finally saved, if their end be destruction, and to be burned? If it should be said that these texts do not mean the *last end* of the wicked, the remark is without proof; as well might we say that Rom. 6: 22, ye have your fruit unto holiness, and the end everlasting life, means not the last end of the righteous.

We may now see why it is that such sacrifices and such efforts have been made to introduce into our world, a method of salvation, and to sustain and propagate Christianity. God gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. The apostles counted not their own lives dear unto themselves, if they might save some.

Finally, we may see from these arguments, that the doctrines of the Gospel are presented

in the Scriptures in such a connexion, that it is impossible to expunge one important doctrine, without destroying the whole. Just so long as the promises of the Gospel comprise perfect holiness and eternal happiness, the doctrine that some will fail of these must stand. Just so long as the future happiness of the righteous is set forth by contrasting it with the future state of the wicked—so long the doctrine must stand, that the punishment of hell will be as enduring as the happiness of heaven. Just so long as men are urged to repentance on the ground that they are hastening to a state of remediless punishment; and just so long as they are exhorted to fear God because he is able to destroy both soul and body *after* men have killed the body; so long must the doctrine of eternal punishment stand. But if it be true, my friends, believe it, and give yourselves up to its proper influence. If it be true—Divine compassion has not bled for nothing—Prophets and Apostles have not been slain for nothing—The blood of martyrs has not flowed in vain. If it be true, the doctrine of Salvation by the Cross means something---means something which is of everlasting and infinite moment to you.

Ye sinners seek his grace,
Whose wrath ye cannot bear—
Fly to the shelter of his cross,
And seek salvation there.

LECTURE II.

Examination of Universalist Arguments.

"The simple believeth every word: but the prudent man looketh well to his going."—PROVERBS xiv. 15.

Superstition and scepticism are commonly regarded as opposite extremes. Both, however, spring from the same principle—both are founded in credulity. The superstitious rely upon the authority of a corrupt Priesthood, and are greatly influenced by the captivating show of religious ceremony. The sceptical are driven into error by a powerful prejudice against all religion, or are swayed by the strong bias of their own inclinations. They both agree, however, in this—their opinions on the subject of religion are formed by feeling, rather than by sincere, dispassionate, and thorough inquiry. 'Tis true this feeling is of a very different cast in these two classes—the one are influenced by a complacency in their own moral character; the other by a high sense of their own wisdom. The latter class assume the magisterial and knowing air of Philosophy; while the former, enveloped in mystery, throw around themselves the specious garb, and put on the sanctimonious look of Pharisaism. It is needless to observe that doubt and disbelief are the more common of these evils, in a community like this. There is so much independence of feeling among the people, that no man or set of men can mould the public mind on any subject, by the power

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of mere authority. This remark is most emphatically true in its application to religious belief: Insomuch, that if I were aiming to insult the feelings of any individual in this house, I could not do it more effectually than by preferring against him this charge—"You do pin your faith upon a certain other man's sleeve." I appeal to your hearts, if any of you could not bear almost any thing better than this?

Now, with this spirit of independence we find no fault; on the contrary, while you assert your right to think for yourselves in matters of religion, I declare to you, as an ambassador for Christ, that you have the right to think for yourselves not only, but you are also solemnly bound to take the sacred volume, and with patient, humble inquiry to learn its doctrines and its precepts, and then to practise the one and believe the other, according as your conscience shall dictate.

It is lamentable however to observe, amidst all this unrestricted freedom of opinion, so little disposition to investigate thoroughly the most important truths. There is sufficient freedom of thought to unsettle multitudes with respect to every principal doctrine of christianity, but not sufficient use of this freedom to bring the mind to definite and sober views. We have among us enough of *pretension* to free inquiry, but very little of the bone, and sinew, and nerve of exertion. This, I think will appear, in the progress of this Lecture, to be the real source of Universalism. Arguments are presented—many learn to evince a good share of dexterity in their use—but their reasonings are confined to a very limited sphere, and they have never seen them thoroughly examined.

In proceeding to this examination, I have only one request to make of those that hear me.--- It is, that you will cherish in your minds a sincere desire to know the truth. The prudent man looketh well to his going. It should also be stated as a preliminary, that I do not propose to answer all the objections which ever have been made to the doctrine of future and eternal punishment. My object, ~~this evening~~, is not a defence, but an attack; I shall therefore take up the time in examining the main arguments adduced in favor of the doctrine of Universal Salvation. These arguments are drawn from four sources.

I. FROM THE JUSTICE OF GOD.

II. FROM THE UNIVERSAL GOODNESS OF GOD.

III. FROM THE ATONEMENT OF CHRIST.

IV. FROM DIRECT SCRIPTURE TESTIMONY.

1. In examining the argument drawn from divine justice, it is necessary that we obtain an accurate definition of the terms.*

The Chevalier Ramsey, one of the principal ad-

*The quotations from Universalist writers in this Lecture, are taken from Edwards against Chauncey.— From an early, and intimate acquaintance with that excellent work, the author of these Lectures was led to a special examination of the doctrine of Universal Salvation. In this second Lecture I have not scrupled to make a free use of that book, clothing the ideas of Doctor Edwards, commonly, in my own language, and arranging the whole matter in a form better adapted to common minds. After the Lecture was completed, I found it difficult to discriminate between the ideas, or even the expressions derived from Doctor Edwards' work, and those derived from other sources. Rather, therefore, than attempt to distinguish all the extracts by quotation marks, I prefer to say, that I set up no other claim in this examination of Universalist's argu-

vocates of Universalism, has given the following definition of the Divine Justice.

"Justice is that perfection of God, by which he endeavors continually to make all intelligences just."

On this definition there is a popular argument raised in favor of Universal Salvation. It is said "that the justice of God requires all men to do justly, love mercy, and walk humbly—the justice of God seeks to render all men just, and God will accomplish his purposes; therefore all men will ultimately be reduced to subjection to God, and so will be saved." But let us examine this definition of justice.

"Justice is that perfection of God by which he endeavors continually to make all intelligences just."

If this be correct, then mercy is not that perfection of God by which he shows mercy to the miserable, but the perfection by which he endeavors to make others show mercy to the miserable. If justice in God, is an effort to make others just, then a just man, is one who endeavors to make others just—and a just judge, is one who simply endeavors to make others just. On this definition, a judge, who wrongs every man who is brought before him, if he only endeavors to make others just, is a just judge. The truth is, the exercise of justice has respect to our treatment of others, in regard to their rights, and not to an endeavor to lead to the exercise of justice.

This definition is sometimes varied or given
ments, than that of having compressed the views of a tedious, though valuable polemical book, into a small compass, and, of having thrown it into the more inviting form of a popular lecture.

up, and the doctrine of Universal Salvation is argued on the ground that all punishment is merely disciplinary—that is, that it is of the nature of a chastisement intended to lead the subject to repentance. The ground assumed by Universalist writers and preachers on this topic is, that the law requires no other punishment: and that it would be cruel and *unjust*, to punish men in any other sense than in that of a kind father chastising his child, for the simple purpose of reclaiming it from wrong. I might here state arguments to this effect, from various writers, but it is probably known by most of you as one of the strong grounds on which the doctrine of Universal Salvation is defended.

In answering this argument, I beg that all other branches of the subject may be kept out of view. My object in this place, is only to show that justice requires something more than a mere discipline, intended for the good of the offender.

1. If justice requires just such a punishment as will answer the ends of salutary chastisement, and no more, then such chastisement is the utmost curse of the divine law. It would be cruel and unjust, to inflict any farther suffering. Then, all those passages of scripture, which threaten a curse, and which speak of deliverance from the curse of the law, must be understood as speaking of chastisement merely. But if all punishment is inflicted for this end, and if this be its tendency, then punishment is not on the whole, a *real evil*. For let it be kept in mind, that it is alleged in this argument, that all the punishment ever inflicted on the sinner is necessary to his greatest happiness—to his eternal well-being. This, we say, is plainly no

curse at all to the subject. It is just such a portion as he, if he understood his own interest, would choose for himself. Thus all the threatenings of God's word, amount simply to this—if you sin thus and so, then you shall be put under the best possible means to reclaim and render you happy. If you trample upon the Divine authority, and transgress the divine law, that authority and that law doom you to the best means to restore you to happiness. If you raise your arm in rebellion against Omnipotence, that Omnipotence shall immediately exert itself in the wisest possible manner to render you happy. Now I appeal to every man who is acquainted with propriety of language, to determine whether such a threatening be a curse or a blessing. From the fact therefore, that the divine law pronounces a curse, taken in connexion with the fact that salutary chastisement is not a curse, it is clear that something more than disciplinary punishment is required by strict justice.

2. It is manifest to all that are in the least acquainted with divine revelation, that salvation is every where spoken of in the Scriptures as resulting from the grace of God—from his special and infinite goodness. But there is plainly no grace, or singular goodness in saving one from farther punishment, after he has suffered all that which the law demands. If justice requires only such a chastisement as leads the offender to repentance, then, when that end is attained, God himself cannot inflict any further punishment without manifest *injustice*; and is there any special goodness to the sinner in simply refusing to treat him with injustice? He has answered the demands of the law: he has

satisfied the justice of God : he must be delivered from farther punishment, or else he is oppressed and treated with cruelty. But is this the doctrine of the bible ? Do all its promises of mercy and grace amount only to an assurance that God will not treat his creatures with injustice ? If salutary chastisement be all the punishment due to sin, the offender, after enduring this chastisement, cannot ask for deliverance and salvation as a favor, without degrading himself. If you were sentenced to a three months' confinement in the county jail, you would not, after your term of imprisonment had expired, come to the keeper and *beg* your release as a special favor. He has no more right to keep you there another hour, than he has to seize an innocent citizen in the street, and to forcibly thrust him into the same gloomy dwelling. You would demand your release, and if it were not granted, the keeper would become the criminal, and deserve to be put in your place.

3. The scriptures teach that sinners are forgiven ; but if they suffer the very punishment which the law requires, forgiveness is plainly impossible. Forgiveness implies that the sinner forgiven is not punished in his own person according to law and justice. But who would think of telling a man who had just suffered for crime the full sentence of the law, that he was now forgiven ? This would be adding insult to the rigor of justice.

4. Christ is abundantly represented in the scriptures as delivering men from the curse of the law. But the argument which I am now opposing, maintains that all will be saved, not by Christ, but, by enduring the full curse of the

law. (Here observe, I do not deny that Universalists maintain the doctrine of the final salvation of all men through Christ, but they do not maintain that method of salvation in this argument.) The argument which I am now opposing, asserts that all men will be saved, *because* the curse of the law is only so much punishment as will answer the purpose of a salutary discipline, and lead the soul to repentance.--- Now how can Christ be said to deliver from this curse? Does he deliver men from a salutary discipline? that is declared to be the only curse of the law, and the ground on which the final salvation of all men is contended for. Does Christ, indeed deliver men from the very means which God is using to bring them to repentance? Do men need any deliverance from the means of repentance?

5. That the law threatens a much severer punishment than any mere salutary discipline is evident also from the very terms used. The wicked are said to be accursed---cursed with a curse---cursed children, &c. and God is represented as inflicting upon them wrath, fiery indignation---wrath without mixture---an anathema; and all the curses of the law. Can any sober man imagine that these terms are used for fatherly correction? Would it be proper to call the wise and wholesome discipline of parents a curse, and fiery indignation, and wrath without mixture? Do any of you ever use such terms in setting forth the discipline which you are compelled to resort to in your families? Did you ever think of saying to your friends; 'Very difficult and trying duties have devolved upon me of late; I have been under the necessity of cursing my eldest son, and pouring out

upon him wrath without mixture—I have also made my daughter an anathema, and have come out against her in great fury and with fiery indignation—they are cursed children?’ If this be the language of parental tenderness then we admit that the punishments spoken of in scripture are nothing but a fatherly discipline.

But while such language is used in regard to the manner in which God treats one class of men, the Scriptures hold an entirely different language with respect to another class. Thus Heb. 13: 5, 9. Ye have forgotten the exhortation which speaketh to you as unto children, my son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not. But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons. And again in the Psalms, Blessed is the man whom thou chastenest, O Lord, and teachest out of thy law. These passages plainly show, that a salutary discipline is restricted to a certain class of persons, and not applied as the sole punishment of the wicked.

In concluding this part of our subject, let us advert, for one moment, to a plausible argument often urged to show that all punishment is intended for the good of the sufferer. It is often asked, would any kind parent doom his child to a severe punishment, without aiming thereby to reclaim him? To this I reply, it is sometimes necessary for kind parents to cast off a child utterly and finally, for the good of the family, and the maintenance of social order.

It has often been told, as a high encomium upon the character of a ruler in the Roman Republic, that when a company of young men had formed a conspiracy against the liberties of their country, and two of the sons of this ruler were found among the conspirators, the father first asked his children several questions; and when the people were expecting him to interpose his authority and save their lives, as he might have done, the feelings of the patriot, controlled the affections of the father, and he gave them up, at once, to the sentence of the law, and to death. Just so God is represented, as struggling between compassion and justice, and as proceeding with reluctance to the execution of ultimate and remediless judgement.

The amount of what we have said, to show that the salvation of all men cannot be proved from maintaining the doctrine of a disciplinary punishment, may be summed up in a few words.

I. In the first place, it implies the following absurdities and contradictions to admitted truths.

1. That the curse of the divine law is not a real curse, but a blessing, and the best thing which God can give to one in the sinner's circumstances.

2. That there is, on this ground, no distinguished mercy in the salvation of sinners; because they have a right to it on the ground of law, and cannot be deprived of it without manifest injustice.

3. It contradicts all idea of forgiveness, because the sinner needs no forgiveness after the claims of justice are satisfied.

4. It implies, that if Christ delivers from the

curse of the law, then he delivers from the means of repentance ; because, by the supposition, all that the law denounces against the sinner is chastisement sufficient to lead him to repentance.

II. There is yet another class of considerations, which plainly and *directly* show, that justice is not satisfied with a mere discipline intended for the good of the sufferer.

1. The terms, in which the penalty of the law is announced, are inconsistent with such an idea. Wrath without mixture—curse of the law—and fiery indignation cannot, by any stretch of imagination, be understood, by a plain common sense English scholar, to mean fatherly correction.

2. Such terms never are used among men, to signify the chastisement which parents inflict upon their children, for their good.

3. God often speaks of chastising that class which are by way of distinction denominated his children. They are told that their afflictions shall work out for them a far more exceeding and eternal weight of glory—and that tribulation worketh patience, and patience experience, and experience hope. But who ever thought of damnation's working out an eternal weight of glory ? This view was completed by a brief reply to the same argument when raised from the consideration that God is represented as a father. From all which we arrive at this conclusion; that on whatever other ground the doctrine of Universal Salvation may be sustained, it certainly cannot be from considering justice as requiring nothing but an wholesome discipline.

We are now prepared to give a clear and

satisfactory definition of justice. The word justice is used in three different senses. Commutative justice has reference to commercial transactions, and respects exchange and restitution of property. In this sense a man is just who pays his debts, and is fair and honorable in all his dealings. General or public justice, respects what are called the rights of the community, and is the same with general benevolence. The word is used in this sense where the apostle represents that the propitiation of Christ has exerted such an influence that God can be just and the justifier of him that believeth in Jesus; i. e. he can pardon the believer, without injuring his government. / Distributive justice is the equal distribution of rewards and punishments; and it respects the personal rights and demerits of the individual rewarded or punished. It is in this view of justice, that we come now to inquire, whether it can be proved from the justice of God, that all men will be saved.

For a clear understanding of this subject, let it be observed, that transgression deserves punishment *chiefly* because it relaxes the power of the laws, and opens the way for a general prevalence of crime. Thus, the murderer deserves to be punished, not because a real injury has been sustained by his victim or his friends; for there are cases in which the murdered individual suffers no real disadvantage by being put to death; and in which there are no friends to be afflicted. But the murderer deserves just as much punishment. The law has been broken, and unless the transgressor be made an example of, that one unnoticed breach of the law which protects our lives, may sharpen the knives, and nerve the arms, and raise the daring of a

thousand assassins to similar deeds. It is for such a reason that the transgressor of the divine law deserves punishment. This view of justice is commonly admitted by those who have written in favor of Universal Salvation; but they deny that the sins of men deserve *eternal* punishment. I shall answer their arguments on this point very briefly, as I design to devote an entire lecture to the consideration of the justice of God, in future and eternal punishment.

1. It is said that there is not sufficient difference between the most imperfect character of the righteous, and the best character of the wicked, to make it reasonable to doom one to eternal punishment, and not the other.

This argument is destitute of force, *if both deserve* eternal punishment, and one is forgiven, and the other falls under the sentence of the law. The argument, as you see, is a mere begging of the question, as it takes for granted the very thing in dispute, viz. that the sinner does not deserve eternal punishment.

2. Again it is argued, that life is too short for any man to contract guilt enough to deserve an eternal punishment.

My answer to this is, that length of time has no necessary connection with the enormity or the smallness of the sinner's guilt. A man can commit a crime which shall lead to an imprisonment for a life of fifty years, in the same time in which he could commit one that should cause him to be fined one dollar; and he can commit a crime that shall render him deserving of capital punishment, in the same length of time. The atrocity of a crime depends upon the importance of the law, and the sacredness of the authority, which is violated; and not at all on the length

of time occupied in its perpetration. How long must a man refuse to accept of God's eternal favor, offered gratuitously, to deserve to lose it? If he gives up the everlasting favor of his Maker for one moment (and none will deny that this is offered to him in the gospel,) it cannot be proved that he deserves ever to receive it.

3. It is alleged that the creature is finite, and therefore cannot deserve an endless punishment.

To this I reply, that his powers of sinning, are not more limited than are his susceptibilities of suffering—hence there is no more reason why his punishment should not be endless, than there would be, if his powers were indefinitely increased. He can now resist infinite authority.

Besides, God cannot certainly be under any obligation in justice to reclaim a sinner. We have seen men in this world living in sin, sixty, eighty, and ninety years; when instead of being reclaimed, they have been growing more wicked and more miserable. We never think it inconsistent with the justice of God, that he does not reclaim them. Neither can we conceive that it would be inconsistent with justice that they should remain sinners another century, and another, and another—in short, God cannot be under any obligation ever to reclaim them from sin—there is no *injustice* in leaving them to live in sin and misery to all eternity.

To conclude this topic, I remark, that the same objections arise against men's being saved on the ground, that it is not just that they should be eternally punished, as were raised against the last argument. If they are saved because justice requires it, then there is no special favor in their salvation, and no forgiveness; and no deliverance from the curse of the

law through Christ. From all this, is it not evident that if the doctrine of Universal Salvation can be sustained at all, it must be sustained on other grounds than by reasoning from the claims of justice?

II. We come now to consider the argument drawn from the universal goodness of God.

Doctor Chauncey, one of the advocates of Universal Salvation, states his argument (if argument it may be called) in the following words—"It is high time that some generally received doctrines should be renounced, and others embraced in their room that are more honorable to the father of mercies, and comfortable to the creatures whom his hands have formed. I doubt not, says he, it has been a perplexing difficulty to most persons, (I am sure it has been such to me,) how to reconcile the doctrine which dooms so great a number of the human race to eternal flames, with the essential absolute perfection of the Deity."

Mr. Whiston, in speaking on the same subject, says, "this doctrine, (that is, the doctrine of eternal punishment,) supposes God to delight in cruelty."

All who have heard our modern Universalist preachers, know that this is also a principal argument with them. They represent that God cannot be good, unless he saves the whole human race, and we have often heard their followers express themselves in these words, when speaking with those who hold the doctrine of eternal punishment, "your God is my Devil." This is in fact, taking the same ground assumed in the last noticed argument, that it would be unjust, ultimately to cast off any of the human race.

For an answer to this view, we refer you to the reasonings just gone through with. But if it be said that though men deserve in strict justice, to be eternally punished, yet, because God is infinitely good, and because his compassion is boundless, all will be saved; then we reply; if this ground be taken, it is clearly admitted, that pure, strict justice would doom some men to endless misery. Then the eternal misery of some is consistent with the goodness of God; for justice is certainly consistent with goodness. But it is said if God is good, we cannot conceive that he will leave any to eternal suffering. We may just as well say, if God is good, that we cannot conceive he will permit *any* real suffering in the universe; for if he can admit it for a day, a year, a life, he may on the same principle, an hundred years after death, and then another, and so on without end. So, in fact, if divine goodness require that suffering should cease, it requires just as really and certainly, that it ought never to have been admitted into the system.

But it is said that the eternal misery of any part of the human race cannot be for the good of the Universe.

This is the very thing to be proved by Universalists. Let them show that the moral government of God will be better sustained without an eternal exhibition of divine justice, and the argument from divine goodness will amount to something.

There is another branch of this argument, which those who believe in Universal Salvation seem to me to be determined never to relinquish, though it may be answered to a perfect demonstration. It is this—it would not be

acting like a father on earth, if God were to doom sinners to endless torment.

Let me reply by asking, and is it like a father on earth, to inflict the temporal calamities which God often brings upon the children of men? Would a father on earth consign his children to poverty, shame, sickness, loss of reason, and death, attended with the most afflicting circumstances? Would a father on earth choose to plunge his children in the ocean, and leave them to the mercy of the tempest? Would he set a child's house on fire, while he was buried in soft slumbers, and consume him in the flames? What would you think of me, if I should present such a strain of declamation, to prove to you that God never *does* bring such calamities upon men? Yet the argument would be just as good for the purpose, as it is to prove that God will not inflict eternal punishment upon some part of mankind. Do you say that these earthly calamities result from our own folly and improvidence, and the *general laws* of creation? So, for ought that can be shown, does eternal punishment result from the same things. It is not necessary to dwell upon this argument, as what we have said on the justice of God is a reply to most of the arguments drawn from divine goodness.

III. We come now to inquire whether the atonement of Christ affords a solid ground of argument, in favor of the universal salvation of mankind.

On this point it is readily conceded that Christ has, by his death on the cross, made an atonement for all men. John said of him, as he saw him coming, Behold the Lamb of God which taketh away the sin of the world. Paul

Rom 5. 26 or 8. 10.

says, We see Jesus who was made a little lower than the angels, for the suffering of death crowned with glory and honor; that he, by the grace of God, should taste death for *every* man—and again, There is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all. And the apostle John said, if *any* man sin, we have an advocate with the father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.—These passages plainly show that Christ died for all men without exception—for Judas as well as for Paul—for the hardened reprobate as well as for the humble penitent. The question before us is, does this universal atonement secure the salvation of all mankind? Those who hold the doctrine of Universal Salvation say it does. Their argument is, Christ died to deliver all men from the curse of the law, and consequently all will be delivered.

Before proceeding to examine this argument, I beg that you will take notice of this one thing—the argument gives up the ground that a salutary discipline is the whole of the curse of the law, and that men will be saved by enduring that curse. It also relinquishes the notion that sinners may suffer all that the law requires in a limited time, and so may be saved on that account. It also gives up the idea, that God would not be good if any be lost, because it pleads for salvation as something not deserved, coming to all as a purchased pardon, and a deliverance from deserved punishment.

In reply to the whole argument drawn from the death of Christ, I will show you in few words, that the atonement was made, not to

pardon and save men irrespective of their character, but rather to render it consistent to forgive sinners *when* they become believers.

Christ has become the propitiation of our sins, that God might be just and the justifier of him that *believeth* in Jesus. Always, where the atonement of Christ is spoken of as beneficial, it is represented as having become so through the faith of the believer. Thus our Saviour tells us, As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up that whosoever believeth in him might not perish, but have everlasting life. It is plain from this passage, that the atonement is a *sufficient* remedy for the sinner; and yet that it cannot procure his relief unless it be accepted; and this acceptance is not rendered certain by any thing in the nature of the atonement. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him."

Paul says to the Galatians, If ye be circumcised, Christ shall profit you nothing. So we see, it is possible that Christ's atonement may be of no avail for some: but if it may, then the nature of the atonement does not secure the salvation of all men.

Again in Corinthians, the apostle exhorts his brethren to be careful, lest through their example the weak brother should perish, for whom Christ died. So we see that Christ may have died for individuals, and those very individuals may perish. Yea the apostle Paul has said expressly, If any man love not the Lord Jesus Christ, let him be anathema maranatha—accursed when the Lord shall come.

Let me now invite your attention for a few

moments to the direct testimony adduced from the scriptures, to prove the final salvation of all men.

Much has been said to show that the words eternal, everlasting, forever, forever and ever, &c. when applied to the punishment of the wicked, do not mean endless. To this reasoning I shall not oppose a criticism on the Greek words, as our Universalist preachers, who scarcely know the Greek alphabet, are in the habit of doing. All that is necessary to be said on this point, may be said in a few words. If these expressions do not prove the endless punishment of the wicked, then we cannot prove from the bible that the happiness of the righteous, or the existence of God, are endless. There are no other words of higher import applied to them. Another criticism perhaps should receive the notice of a passing remark. It is frequently alleged that the words rendered hell, mean only the grave, and the valley of Hinnom, because the same words were primarily used in these senses. We reply to this only by saying, that every scholar knows perfectly, that all terms descriptive of a future state, must of necessity be borrowed from earthly scenes. The most common terms used to describe the dwelling place of the blest, signify nothing more, primarily, than the atmosphere, and the region above the clouds; yet who doubts that these words are so used in the New Testament, as to have acquired a far more extensive signification.

The first text to which I invite your attention, is Rom. v. 18. The words are as follows: 'Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came

upon all men unto justification of life. For as by one man's offence many were made sinners; so by the obedience of one, many shall be made righteous.

The argument founded upon this passage is this—That Adam and Christ are here represented as the respective opposite sources of death and life to all men universally, or that Christ is the source of life to all men without exception, as Adam was the source of death to all men without exception. Let it be observed, however, that the whole chapter is taken up with a discussion of the method by which *believers* are justified. The chapter commences with this declaration—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. This could be said of none but Christians. Accordingly in the 17th verse all that is said about salvation is clearly *restricted* to believers. That verse reads thus: For if by one man's offence death reigned by one; much more *they which receive abundance of grace and of the gift of righteousness*, shall reign in life by one, Jesus Christ. Here the reigning in life is restricted to them which receive abundance of grace: But the 18th verse is an inference from this, and there is no sense in the apostle's reasoning unless the term *all* here be understood as limited in the same manner. All that the passage can be made to mean, without a total disregard to the connexion, is simply this: In the 17th verse it is declared that they who have received abundance of grace---that is, true believers---shall reign by one, Jesus Christ. Therefore as by the offence of one, Adam, all of his seed came into condemnation, even so, by the righteousness of one, Christ, all of his seed shall

receive the justification of life. The whole design of the apostle is to show that Christ as effectually secures the salvation of all who are united to him, as the fall of Adam did the fall and condemnation of all that were united to him.

The next passage is found in Col. i. 19, 20. For it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven. It is argued from this passage, that as Christ will reconcile all things to himself, all the human family must be included, and so must be saved. But how does it appear that all *men* are here included? The phrase *all things* must certainly have some limitation; if it be considered as a bold personification, then the mountains and waves and clouds of heaven will become reconciled to him in the sense of the passage, and sinners may in the same manner be made the involuntary instruments of advancing the purposes and the glorious reign of Christ. If all things be used literally, it must admit of such a limitation, as is manifest, when it is said that *all* Judea and *all* the region round about Jordan were baptized of John; and *all* men counted John as a prophet; and *all* men came to Christ. Certainly there is nothing here that clearly teaches the salvation of all men.

Again, Eph. i. 10, is quoted by an eminent Universalist writer, in proof of the final salvation of all men. It reads thus---That in the dispensation of the fullness of times, he might gather in one, *all things* in Christ, both which are in heaven and which are on earth. This same

writer* gives us the following exposition of the text. By means of the lapse, and what has been consequent thereupon, all things in heaven and on earth, were got into a broken, disjointed and disorderly state ; and the good pleasure of God to reduce them into one duly subjected and well subordinated whole, may very fitly be signified by the phrase, to gather together in one, all things." The exposition is sound, but what does it prove? We think all things will be well subordinated, when the judgement shall have passed, and the saints shall sit down with Christ upon his throne, and sinners shall be shut up in their eternal prison.

Again, I. Tim. ii: 4, is quoted, where it is said that God will have all men to be saved, and come to the knowledge of the truth. To this, I reply, God is often said to *will* things which never come to pass. God does not willingly afflict nor grieve the children of men, yet he does afflict them. Christ *willed* to gather the children of Jerusalem under his kind, protecting care, but *they would not* : In the same sense he willed the salvation of all men ; and it does not appear from this text, or its connection, that he willed it in any other sense.

The 16th verse, of the 15th chapter of 1st of Corinthians, is often quoted as a proof of the doctrine of Universal Salvation. For as in Adam all die, so in Christ shall all be made alive. This whole chapter is taken up with an argument for the resurrection of Christ's disciples, drawn from the resurrection of the Saviour himself. Neither the salvation of saints or sinners is hinted at in the text—the text plainly

*Doctor Chauncey.

speaks of the resurrection of the body, and nothing else. Time will not permit us to protract these examinations. The few passages which we have noticed, are some of the most prominent of those which are adduced in support of the doctrine of Universal Salvation. These are sufficient to show that the reasonings of Universalists, so far as founded upon direct scripture testimony, are at least obscure and unsatisfactory; and this is all we wish to show, for the present.

In conclusion, my friends, let me call your attention to one strong mark of error which characterizes every defence of Universalism. It is this—all the main arguments clash with one another. For instance, we are told that no man will be eternally punished, because no man *deserves* any more punishment than a salutary discipline; that this is the whole curse of the law; and that it would be cruel to inflict any farther punishment. Then again, we are told with the same breath, or on the same page, that no man can be lost, because Christ will deliver him from the curse. Show the same man that justice requires something more than mere discipline—that it requires punishment for sustaining the power of the injured law, and then he takes the ground that this punishment cannot be eternal, because it is greater than the sinner deserves.—Show him that it *may possibly be true*, that the sinner deserves an eternal punishment—then he tells you that the tender mercy, and infinite compassion of God, will reclaim and save the soul. Show him that the exercise of such compassion implies that all his reasoning about justice, is good for nothing, as he now admits that the sinner does not deserve salvation, but re-

ceives it through infinite mercy ; yet he is not at all daunted. Show him that goodness may be consistent with inflicting the very penalty of the law, and then he betakes himself to the atonement of Christ, and pleads that the very men will be forgiven, of whom he denied just before, that they *needed* forgiveness.

And is this the system, my dying friends, upon which any of you are resting your hopes for eternity ? Permit me, as one who loves your souls, to intreat you to re-consider the subject : Self-deception can profit you nothing. The prudent man looketh well to his going.

The scriptures are able to make you wise to salvation ; but they must be read with the docility of a little child, and not with a desire to support a vain theory. Go to the Bible with humble prayer, and in the spirit of sincere inquiry, and it can point you to the heavenly city. It will tell you, it is true, of a fiery law—a law which made the holy Moses to fear and quake : It will tell you of its endless curse : It will open before you, the pit of hell, and show you the quenchless flame, and the undying worm.— But it will also point you to the New-Jerusalem, and show you its gate wide open. It will point you to the blood which can cleanse from all sin : In accents of love, it will speak of a compassionate Saviour, and tell you, to “go to his bleeding feet, and learn how freely Jesus can forgive.”

Seek then, sincerely to know the truth ;—but remember that God has said, of those who love not the truth, they shall be given up to strong delusion to believe a lie, that they might be damned, because they believed not the truth, but had pleasure in unrighteousness.

LECTURE III.

*An argument from the Providences of God towards
the righteous and the wicked*

"For the day of vengeance is in mine heart, and the year of my redeemed is come."—ISAIAH, 63: 4.

The character of Jesus Christ receives no small portion of its interest from the strong and impressive contrasts which it exhibits. It is made up of infinite dignity, and unparallelled condescension. There is discoverable in it, a perfect superiority to the world, and, at the same time, an attention to its minutest concerns. He mingles the richest mercy with the most unbending justice. He forgives the vilest sinner without one reproachful word, only tenderly exhorting him to sin no more; while at the same time he assures the most unexceptionable moralist, who is yet destitute of true piety, that he cannot escape the damnation of hell.

The Prophet Isaiah has set forth in the words of our text, one of the most interesting contrasts in this wonderful character; his mercy, and his justice. In the chapter next preceding that from which the text is taken, he had been speaking of the provisions of the gospel, and of the unlimited extent of its invitations; but he stops not to dwell upon the richness of its blessings, nor yet upon the freeness with which they are proffered:—he casts his eye still further into the future, and looks for the success of that cause which had brought the Son of God

from heaven. Upon this he catches a vision of the Messiah, under the character of a mighty Prince returning in triumph from the conquest of his enemies. Being struck with the majestic appearance of this personage, he represents himself as holding a conversation with him-respecting his character and the nature of his undertaking. The dialogue possesses all the wapt elevation of prophetic poetry. The Prophet commences with this inquiry—Who is this that cometh from Edom, with dyed garments from Bozrah; this that is glorious in his apparel, travelling in the greatness of his strength? The Conqueror replies, I that speak in righteousness, mighty to save.

The land of Edom. and Bozrah the chief city of Edom, must here be understood mystically, for the enemies of the church, as the Edomites were the enemies of Israel. The terms are so used in the 34th chapter of this Prophecy. Besides, the word Edom signifies red, (as blood is) and Bozrah a vintage, which in the prophetical idiom denotes God's vengeance upon the wicked. Thus this conquest is generally thought to allude either to the reformation, or to some great revolution yet to come, antecedently to the latter-day glory of the church. Be this as it may, however, the Prophet seeks to know more of the manner in which this conqueror displays his power as one mighty to save, and makes the farther inquiry—Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? To this the Messiah answers—I have trodden the wine press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall

be sprinkled upon my garments, and I will stain all my raiment.

The reason for his exhibiting such severity in judgement, and of his determination to do so in time to come, is then expressed in the words of our text :

For the day of vengeance is in mine heart, and the year of my redeemed is come.

The whole dialogue plainly sets forth the Lord Jesus Christ as successfully prosecuting his mediatorial work ; in doing which, he does at the same time, redeem his friends and overthrow his enemies. Our text suggests a very interesting and general principle of the Divine government. It teaches us that :

WHEN CHRIST BESTOWS SIGNAL BLESSINGS UPON HIS CHURCH, HE DOES AT THE SAME TIME EXECUTE SIGNAL JUDGEMENTS UPON HIS ENEMIES.

It is my purpose to illustrate this principle, and to construct upon it, the following argument. God is now acting upon a principle, which exhibits alike, an intention to show mercy to some, and to punish others. This principle, we have reason to believe, will exist in the Divine government forever, and therefore the Providence of God, so far as it goes, *confirms* the doctrine of future and eternal punishment. That you may be prepared rightly to appreciate this argument, let me invite your attention to some brief statements relative to the nature of the Divine government.

The ultimate design of God, in all his works, is the promotion of happiness. This object is accomplished by the exhibition of his holy perfections ; and these perfections are exhibited by the establishment and support of a government under the administration of laws. To

this end he has created moral beings, giving them laws to place them under responsibility, and following this with a strict inquest upon their conduct, and with an allotment of happiness or misery corresponding thereto. Now, though this government is constituted in a certain order, and its features are to be exhibited with greater clearness; yet it is one perfect system, and all its principles are constantly acting out before our eyes.

It is essential to the very nature of a moral government, that there should be first a moral constitution of creatures, rendering them fit subjects of government; then, laws adapted to this constitution; and, last of all, a righteous distribution of rewards and punishments.—These three great principles of the divine government are all before us at once. We are conscious of a moral constitution; the law of God, by its very announcement, is imprinted upon our hearts;—and conscience gives us premonitions of a judgement, and the righteous providence of God, brings it home to our very sense and feelings. Now, we say, a moral government cannot exist without these three principles; indeed these principles are the very elements of which government is composed. If we were destitute of a moral constitution, like the brutes, we could never be subjected to laws, nor exposed to punishment. If we were destitute of all perceived moral relations, and moral precepts, we could never possess the least idea of authority, or obligation, or ill desert. And though we possessed a nature suited to obligation, and were placed under laws, yet obligation would not be felt, nor laws become efficacious, only in so far as their penal sanctions were ap-

prehended as *fixed & absolutely certain*. The whole force of the Divine government, therefore, depends upon the visible certainty of rewards and punishments. But how is the absolute certainty of rewards and punishments to be fixed in the minds of men? An examination of the Providence of God will answer the inquiry. It is by an actual display of mercy and justice.

We look to the plain teachings of the scriptures as the only positive and clear proof of the doctrine of future and eternal punishment, but the Providences of God towards the righteous and the wicked, have, unquestionably, contributed greatly to impress this doctrine upon the minds of men.

Let it be understood, then, that we do not rely upon an argument drawn from Divine Providence to *prove* the doctrine of eternal punishment—we produce it only to *confirm* a doctrine which we have shown in our first Lecture is taught with great explicitness in the scriptures.

Before proceeding to our argument, let it be observed, once more, that the government of God, so far as it is exhibited in this world, is incomplete;—that is, strict justice is not here rendered to individuals. Nations and communities, and public characters, are in most instances, treated according to their conduct; yet this course is not so fully pursued, in regard to private persons. Hence you find in the scriptures, numerous threatenings of temporal calamities against nations, and churches, and kings, while private persons in general, are warned of a general judgement. Egypt and Sodom, Babylon and Ninevah, and Tyre, and Sidon, and Jerusalem, fell under deserved judgements. So the kings and rulers of different nations, were,

at different times punished for their public crimes. Individuals in a private capacity however, have flourished like the green bay tree, while living in sin. With respect to the condition of such, David could see no consistency in the divine government, till he saw their end.—Solomon also, was led to expect a future judgement from the fact that wickedness was not always punished in this life. I saw under the sun, says he, the place of judgement that wickedness was there, and the place of righteousness that iniquity was there: I said in mine heart, God shall judge the righteous and the wicked.

From these last statements it is evident, that whatever we learn about the nature of the divine government from the providence of God, must be learned from those dispensations which respect the general interests of his church, and the conduct of communities, or of individuals in a public capacity. In such dispensations, the Messiah appears travelling in the greatness of his strength, mighty to save. It is then, that he tramples his enemies in his fury; their blood is sprinkled upon his garments, and he stains all his raiment, for the day of vengeance is in his heart, and the year of his redeemed is come.—Let us return now to our first position.

When Christ bestows signal blessings upon his church, he does at the same time, execute signal judgement upon his enemies.

When the promise of redemption was made to our first parents, giving assurance that an incarnate Saviour should bruise the head of our Adversary, though it was a promise upon which rested all the sweetness of divine mercy, yet it came accompanied with curses, and a flaming sword. This first intimation of the na-

ture of the Divine government, might teach us to expect that justice and mercy should hereafter be set over against each other.

2nd No sooner had our race multiplied sufficiently to exhibit a community of a mixed character, than God appeared and made a distinction between the precious and the vile; smiling upon the sacrifice of Abel, and crowning his saint with the glory of martyrdom; and, at the same time, branding the first enemy of God among men, the first persecutor of piety with an abiding curse. This very distinction certainly accords with the notion, that it is a principle of the Divine government, to make a difference *continually* between the righteous and the wicked. Hence the Apostle Jude, applies an admonition from this very history in his day, to those who rejected the gospel and perished in their sins. This language is—Woe unto them! for they have gone into the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

3rd The same principle was brought out more fully in the first great deliverance of the church. When the world had become populous, it became corrupt also before God, and the earth was filled with violence. But the Lord raised up a preacher of righteousness; and when he had thus warned an ungodly world, he prepared for the deliverance of his people;—But how was this deliverance effected? The fountains of the great deep were broken up; the flood-gates of heaven were opened; and the ungodly were ingulphed in the very billows which safely buoyed up the little remnant of the church, and purified her earthly habitation. The day of vengeance was in his heart, and the year of his

redeemed had come. The whole transaction accords with a general principle of the divine government; a principle, according to which, whenever God bestows signal blessings upon the church, he executes also, signal judgements upon his enemies. Hence we read, in the 24th of Mathew, As the days of Noah were, so shall the coming of the Son of Man be, for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away, so shall also the coming of the Son of Man be.

The next signal interposition in behalf of the church is characterized by the same course of treatment towards the ungodly. When the people of God were reduced to a very small number, and the righteous Lot had been long vexed with the filthy conversation of the wicked, angels of mercy appeared for his deliverance, and a flame of wrath came down from the throne of Judgement, overwhelming the cities of the plain, and setting forth the guilty inhabitants thereof as an ensample suffering the vengeance of eternal fire. Now we plead that these dispensations, so numerous and so similar, go to establish it as a principle that belongs to the very nature of the divine government, that the wicked shall have judgements, when the righteous have blessings, and, of consequence, that mercy and justice shall eternally be set over against each other. Hence the Apostle Peter, in speaking of some who denied the Lord that bought them, whose judgement of a long time lingered not, and whose damnation slumbered not, adduces a train of the very facts which we

have now dwelt upon, and infers from them the *final* salvation of the righteous, and the *final* punishment of the wicked. For, says he, if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgement; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample to them that after should live ungodly, and delivered just Lot vexed with the filthy conversation of the wicked: For, that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. But what is the inference from all this history of the Divine dispensations—hear it in the words which the Holy Spirit dictated,—The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the Day of Judgement to be punished. Of these same persons he declares also, in the subsequent verses, that they shall *utterly* perish in their own corruption; that they are cursed children, and that to them is reserved the mist of darkness forever.

5- But let us pass to a still more striking illustration of our argument, in the deliverance of the church from Egyptian bondage. I have seen, saith God—I have seen the affliction of my people which is in Egypt, and have heard their groaning, and am come down to deliver them. But why does he announce his purpose from the midst of a quenchless flame, and assure the already heart-stricken Moses, that in communing

with his maker on such a subject he stands peculiarly on holy ground? It is because he is about to show himself mighty to save, and to display, in awful contrast, his redeeming mercy and vindictive justice. The day of vengeance is in his heart, and the year of his redeemed is come.

As he multiplies the promises of deliverance to his afflicted people, and gives them fresh and frequent tokens of his gracious interposition, he spreads a dark cloud over the heads of their oppressors; and when the salvation of Israel goeth forth as the steady flame of a lamp that burneth, flashes of judgment, ever and anon, fall upon the Egyptians, till they are allured to the spot where God will show his redeeming love, and make his power known on the vessels of wrath fitted to destruction.

The church was here placed in a condition in which it was most honorable for God to interpose. The Red Sea was before them, and their enemies behind. Thus when all hopes of deliverance by human power were cut off, Moses said unto the people, Fear ye not, stand still and see the salvation of the Lord, which he will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The sea was miraculously divided; the armies went forward; and while the Egyptians were overwhelmed in the returning waters, the church of God came forth with songs of deliverance, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea: The Lord is my strength and song, and he is become my salvation: he is my God and I will prepare him an habitation; my fa-

ther's God and I will exalt him. Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy; who is like unto thee, O Lord, among the Gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?

Now observe the character of this song of Moses. It is a manifest celebration both of the Divine mercy in delivering his people, and of the Divine justice in punishing their enemies. It is the exhibition of a principle which will prevail co-existent with the moral government of God. Thus the apostle John represents to us, that the same *kind* of scene will be acted over again with a far deeper interest. He tells us that he saw the victorious Church, standing upon a sea of glass, having the harps of God, and they sing the song of Moses and the song of the Lamb; that is, the song of redeeming mercy, and vindictive justice; saying, Great and marvellous are thy works, Lord God Almighty; *just* and true are thy ways, thou king of saints—who shall not *fear* thee, O Lord, and glorify thy name? for thou only art holy.

A similar exhibition of mercy and judgment characterized the Providence of God when the children of Israel came into the Land of Canaan. The church was here blessed with civil and religious freedom. The ordinances of God were established, and temporal mercies flowed like rivers of milk and honey through their peaceful possessions. But the Lord bestowed these signal blessings upon his people by the very means of inflicting judgment upon his enemies. Hear the description which the prophet Habakkuk has given of that wonderful train of Providences, by which God went

forth for the salvation of his people : 'Thy bow was made quite naked according to the oaths of the tribes, even thy word. Thou didst cleave the rivers of the earth : the mountains saw thee, and they trembled : the overflowings of the waters passed by : the deep uttered his voice and lifted up his hands on high. The sun and moon stood still in their habitation : at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in thine anger : Thou wentest forth for the salvation of thy people, even for salvation with thine anointed : thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Thus did God bestow signal blessings upon his church by bringing them into Canaan, while, at the same time, he executed judgment upon the inhabitants of the land, for the day of vengeance was in his heart, and the year of his redeemed had come.

We might adduce many more striking instances of favor to the church, from the various deliverances by the Judges, and the restorations of Israel from captivity ; and in all of them you should see the same exhibition of justice executed upon the enemies of God. But the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephtha, of David also, who through faith subdued kingdoms, bringing prosperity to the church and dismay upon her enemies.

Passing by all those striking displays of the mercy and the justice of God which were made from the settlement of Israel in Canaan to the coming of Christ, let us inquire if

the same principle prevails in the government of God, under the Christian dispensation. The coming of the incarnate Saviour was itself the richest blessing which the church had then ever enjoyed. But the Prophet spake of him as acting upon the same principle, bringing blessings for his friends, and judgments for his enemies. Isaiah says, speaking in the name of the Messiah, The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek ; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, *and the day of vengeance of our God.* And God, speaking by Malachi, says : Behold I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant whom ye delight in ; behold he shall come, saith the Lord of Hosts. But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiner's fire, and like fuller's soap. These prophecies plainly show that the same principle was to exist under the Christian dispensation ; that the wicked were to be punished whenever righteous were blest. Thus when John the Baptist made his appearance he testified of a Saviour who should distinguish between the precious and the vile, and redeem his people with judgment. His language is, And now also the axe is laid at the root of the tree ; every tree, therefore, which bringeth not forth good fruit is hewn down and cast into the fire. He repeats the same thought under another si-

multitude. I indeed baptize you with water, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; that is, he shall baptize his friends with the Holy Ghost and his enemies with fire. He continues the same thought under another illustration still. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire. In accordance with these representations we find that when Christ came, he acted upon the principle which had always characterized the Divine government. When he granted signal favors to his church, he executed signal judgment upon his enemies. 'Tis true that while he stood forth in the form of a servant, and as an example for his followers, he did not strive nor cry, neither did any man hear his voice in the streets; A bruised reed he did not break, and the smoking flax he did not quench, till he sent forth judgment unto victory. But no sooner is that sacrifice, upon which the hopes of the church are suspended, offered up, than the signs of mercy and of judgment fill both the friends and the enemies of God with anxious expectation. The veil of the temple is rent in twain from the top to the bottom; and the earth quakes, and the rocks rend, and many of the sleeping saints burst from their tombs, and go into the holy city, and appear unto many. The Lord Jesus has finished his work of humiliation, and has ascended on high leading captivity captive, and giving gifts to men. But no sooner is the Saviour seated upon the mediatorial throne, than you perceive the same principle that we have traced all along through the

history of the former dispensation. In his first remarkable interposition in behalf of his church, when multitudes were converted and induced to pledge their entire possessions and their lives for the honor of their Saviour; even then he made a remarkable public exhibition of his justice in the sudden destruction of Annanias and Sapphira. It was also at the precise time when the word of God grew and was multiplied under the ministrations of the apostles, that the Angel of the Lord smote the ungodly Herod and he was eaten of worms and gave up the Ghost.

But these were only a prelude to more striking Providences which were now at hand. The partition walls between Jews and Gentiles, were breaking down; the swift messengers of God were proclaiming the everlasting gospel to the ends of the world: and a holy influence giving efficacy to its blessed principles was spreading like leaven through the nations. But these blessings came not alone; the day of vengeance was in the heart of the Saviour, and the year of his redeemed had come.

When the Gospel of the kingdom had been preached in all the world for a testimony to all nations, then appeared the abomination of desolation spoken of by Daniel the Prophet, standing in the holy place. Earthquakes and direful prodigies announce the coming of the Son of Man; an infuriate soldiery fill Jerusalem; unhallowed feet enter the holy place; and a scene of carnage and devastation occurs which might chill the hearts of barbarians themselves. Our Lord, in predicting this event, declares that then shall be great tribulation, such as was not since the beginning of the world, no, nor ever shall be.

There are several more striking manifestations of mercy to the church, from the first rapid spread of Christianity to the present time, and in all of them there is the same impressive exhibition of Divine justice.

We notice only the Reformation, and some of the events of our own time. Martin Luther was raised up as an angel which should fly thro' the midst of heaven, having the everlasting gospel to preach. But by him the Lord sent not peace, but a sword; and, although he brake the chains of ecclesiastical despotism, and dethroned the man of sin, yet the self-same sound, which proclaimed a jubilee to the church, was a war-blast, and the voice of God's indignation against his enemies. The nations were shaken; Messiah was going forth for the salvation of his people, for the day of vengeance was in his heart, and the year of his redeemed had come.

In exact accordance with this principle are the Providences of our own day. The Lord is appropriating the silver and gold, and the moral energies of his people to the enlargement of Zion. The Bible Societies are spreading the word of life; the missionaries of the cross are publishing the gospel to all lands; nor are these efforts without abundant success. In Tahiti a nation has been born in a day: The Sandwich Islands have thrown their idols to the moles and to the bats: The spirit has been shed forth upon Ceylon: India has received the word of life: The western wilds have begun to bud and blossom like the rose: A redeeming spirit has gone forth in behalf of Africa, and Ethiopia is at this moment stretching forth her hands unto God. In addition to this, a free and disenthraling spirit

is diffusing itself through the political world, and allied wickedness is dissolving through its influence. But are there no judgments abroad in the earth, in the midst of all these signal interpositions in behalf of the church? Yes, if Christians of Great Britain and America have been excited to deeds of charity, & if their efforts, crowned with abundant success, have, with an immense reaction, multiplied their blessings, yet it is not long since France rang with blasphemy and was drenched with blood.

If the Messiah has made a rich conquest over some of the Islands of the sea, he has, at the same time trampled upon South America, and Mexico, and Greece, in his anger. Their blood is sprinkled upon his garments, and he has stained all his raiment, because the day of vengeance is in his heart, and the year of his redeemed is come.

If we contemplate the Providences of God among ourselves, we shall find them strongly characterized both by mercies and judgements. The Lord is refreshing his churches with the dews of divine grace, but his enemies, in great numbers, seem to be given up to strong delusions to believe a lie, that they might be damned. Nay, they are not suffered to enjoy the poor comforts of stupidity, but are, very often, filled with a fearful looking for of fiery indignation, which shall devour the adversary.

A few years ago, and there was no signal display of mercy to the churches in this land.--- There was no general refreshing from the influences of the spirit; there was no mustering of the hosts of the Lord for the Missionary enterprise. The church depended in a great measure, upon her Sabbath-day morality, and the world rested quietly, in an external obedi-

ence and in the false promises of a graceless, half-way covenant. But since God has appeared to bless his people, judgement is also poured out upon his enemies. They are no longer in quietness.—And while the church in our country never appeared so much like one coming up out of the wilderness leaning upon her beloved, the enemies of religion clearly have never suffered so much in their minds, as they do at this present time.

We have now finished our survey of the Providences of God.

Permit me, in conclusion, to call your attention to a few remarks, for the purpose of showing the bearing of the principle illustrated, upon the case in hand. We have seen that it is a general principle in the divine government, so far as this government is seen in the dispensations of Providence, to inflict judgements upon the wicked at the same time in which blessings are bestowed upon the righteous. Here observe, that in all these temporal judgements, there is not the least intimation that they are intended as disciplinary—or that they were inflicted to promote the good of the sufferers. On the contrary, they are all along represented as dispensations of mercy to God's people, and of justice upon his enemies. God often chastens his children; yea, whomsoever he loveth he chasteneth. But in these dispensations, instead of fatherly correction, there is wrath, and instead of chastisement, there is judgement. Take in connexion with this, another truth—God is unchangeable—A principle of action which is at one time consistent with him, is eternally consistent. He did once destroy his enemies by a flood; he sent a fire upon Sodom in his an-

ger ; he punished the unbelieving Jews for rejecting Christ ; he has established his character as a God of judgement, and he will forever maintain it.

So far, therefore, as his Providential government goes to make any impression respecting the future, it confirms the doctrine that Justice will be exhibited as long as the moral government exists ; that is, some will be punished forever. Did God distinguish between Cain and Abel, and shall he not still judge the righteous and the wicked ? Did he show his power and make his wrath known in an universal deluge in the days of Noah ? But as the days of Noah were, so shall the coming of the Son of Man be. Was it essential to the honor and glory of God, that he should execute judgement upon the cities of the plain ? And shall sinners now expect to escape, when Sodom and Gomorrah, and the cities about them are set forth expressly for an example, suffering the vengeance of eternal fire ? When God interposed for the deliverance of his people from Egyptian bondage, did he make a signal display of mercy to his friends and of wrath upon his enemies ? And will there be no marks of his avenging justice when he shall bring his friends to the full enjoyment of heavenly blessings ? Must such a judgement as that which was poured out upon Jerusalem, be inflicted upon the enemies of God when he appears to extend the borders of his earthly Zion ? And when this same Saviour shall complete the work of redemption, and bestow a blessing upon his church, compared with which all her former blessings are but as a star-light to the sun, will there be no marks of his avenging justice upon his enemies ?

Suppose the doctrine of Universal Salvation true, and what meaning can be attached to all these tremendous judgements? Is it to be credited for a moment, that the flood was a merciful dispensation to remove the inhabitants of the old world to heaven? Was the burning of Sodom designed just to purify its inhabitants, and save their souls eternally? Was the overthrow of the Egyptians in the Red Sea, an act that would impress us favourably with the notion that God is determined on the salvation of all men? Does the death of Annanias and Sapphira, and the suicide of Judas, appear like a translation to a state of heavenly blessedness? Can it be supposed that the simple dissolution of the body, changes the whole aspect of the Divine government, or shall we not rather conclude that after death we shall find the same principles in the Divine government—changed only in this respect, that they shall be exhibited more clearly, so that mercy and justice shall appear in the condition of communities and public characters not only, but also in the final allotment of all the sons and daughters of Adam. The Providences which we have been contemplating, have probably been the great means of keeping alive in men's bosoms the expectations of a future retribution.

My friends, the Day of Judgement like the coming of the flood, will be a day of wrath to all who have not betaken themselves to Christ, the ark of safety. It will convince all that are ungodly, of their ungodly deeds. It will chase away every delusion of earth, and break every charm of self-deception. Yes, the darkness of error shall flee away, and the light of eternity shall manifest to every soul that *that* very holi-

ness which beams from the countenance of the Judge, giving light and joy to the righteous; shall fall upon the ungodly as a consuming fire. You cannot ask then, with the scoffers of old, Where is the promise of his coming—without doing violence to your own conscience, and denying palpable facts. You have the history of God's dispensations before you. If any thing can prove it, these Providences do prove, that the Lord is a God of judgement. Yea, have you not seen his rich mercy and his avenging justice with your own eyes? Have you not seen it exhibited in such a manner as has touched your heart and led you to pause over your condition? Have you never seen a child of God, borne peacefully along thro' the dark valley of the shadow of Death? Have you not watched the kindling triumph upon his countenance, till the cry, Come Lord Jesus, seemed to be changing to the song, Now unto him that loved us, and washed us from our sins in his own blood, to him be glory, and dominion forever. But you have seen no such sustaining hope; no such triumphs, from any source, in those who have rejected the precious Saviour, and relied upon the justice or goodness of God, without faith in Christ. On the contrary, when death appears, you know they are commonly in comfortless stupidity, or in speechless agony, or are exclaiming in broken accents, not prepared—too late,—O, for one hour for repentance—hell is already kindled in my bosom—I am lost forever.

Deceive not yourselves—the Providence of God may teach you, that another flood is coming upon the ungodly—a flood of wrath, and billows of fire. But the ark is prepared for any that choose to escape. Does the judgement

seem severe?---then get into the ark. Do the thoughts of its mighty and endless swellings seem too dreadful to be endured?---then get into the ark. Are there great difficulties in the way? get into the ark;---get into the ark, and you are safe.

LECTURE IV.

Argument against Universalism, derived from its moral influence.

“Even so every good tree bringeth forth good fruit : but a corrupt tree bringeth forth evil fruit.”

MATTHEW, vii : 17.

A difference of religious opinions has occasioned much perplexity in the minds of serious inquirers after truth. Men look abroad and discover a great diversity of religious principles supported by plausible reasoning. Every sect has seemed to them to support their views either by reasoning which cannot be resisted, or by an ingenuity which they cannot meet and by a sophistry which they cannot detect and expose. Hence they are ready to conclude that one religious system is very nearly as well sustained as another, and that none are attended with an amount of proof which is absolutely satisfactory. This difficulty—which is a great one with many—results from overlooking the simple principles of the gospel, rather than from any doubtfulness about the principles themselves. Common sense and the word of God, and not refined speculation, are the means by which we become acquainted with religious truth. Discussions of the most refined and philosophical cast, it is true, may be useful ; and indeed they are to a degree necessary, in order that the advocates of error may not be able to say that we have refused to meet them—and to meet

them fairly on their own ground. After all, we rely more for the defence of truth upon those plain simple reasons which children can understand, than upon all the philosophy which the schools have ever taught. How do we determine whether an individual be humane? Certainly not by some elegant expressions on the subject. One may speak to us of sufferings which he has witnessed in terms of deep commiseration. He may weep, and before we are aware; operate upon our hearts with all the charm of the finest tragical effect; but such an exhibition with all its appearance of superior tenderness, will not produce upon a well balanced mind half the conviction in favor of the humanity of the individual, as if you had seen him denying himself onehalf of his dinner that he might impart it to an unfortunate fellow creature. On the same principle we judge a man to be truly religious, when we find that his views of religion are with him living principles of action. And we judge that religious system most accordant with truth and sound principles, which produces the best practical effect upon those who embrace it.

The text which we have just read in your hearing, is a fine specimen of the simple and practical method by which our Saviour was wont to illustrate his doctrines. He had just been speaking of false teachers. He represented them as possessing the most plausible appearance, while their influence was of the most baleful and disastrous character. Beware, says he, of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits—do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

The principle is this---the characters of men are known by their conduct, or by their influence upon the community. We have no other means of judging of the characters of individuals. Just so we say there is no other criterion by which we may test religious systems, than by their effect upon those who embrace them. It is by this test that we propose to examine the doctrine of Universal Salvation. Here are two systems of religion before us, both claiming to be founded upon the Scriptures. The one holds to the doctrine of the eternal punishment of a part of mankind---the other asserts that all will be saved. The one embraces the Presbyterians, Congregationalists, Reformed Dutch Church, Baptists, Methodists, and Episcopalians, and some other denominations. The other system is held by the Universalists. Both of these systems cannot be true.

We propose to contrast their practical influence, and see which has the best claims to be considered the true religion.

Previously, however, to our entering upon this contrast, it is necessary to make a few preliminary statements.

It cannot be inferred that a system of religion is false, because *some* who pretend to embrace it are immoral in their lives. We shall not urge it as an argument against Universalism, that some individuals who have embraced and advocated the system, have been men of profligate and vicious lives. On the other hand, we are ready to admit that there are as bad men within the pale of orthodox churches, as can be found in the world. Men are operated upon by example, and early impressions, and by various causes, which, as the case may be, either fall in

with, or check the influence of their religious systems. Hence we find individuals who embrace the most transforming and purifying system of faith, over whom their religious creed has little influence—such may be immoral in spite of the purifying tendency of their religious belief. On the other hand, we find individuals who embrace the most debasing principles, but who are restrained from vicious indulgence by the example of others, or the institutions of society, or a regard to their own reputation.—These are *regular* in their lives, in spite of the unhappy influence of their religious belief. Yet it is perfectly manifest that religious systems exert an immense influence upon the great body of their respective adherents, and this influence is purifying or corrupting—happy or disastrous according to the nature of the system embraced.

To show you the manner in which we mean to conduct this argument, let us suppose that our business this evening is an investigation of the respective claims of Mahomedanism and Christianity. The advocates of Mahomedanism are present, and we are all agreed that one of these systems is the true religion, and the other is false. We farther agree that as the tree is known by its fruit, so that system is the true one which produces the *best* effect. Now in contrasting the moral influence of the two systems, it is evident we could come to no definite results, if Christians on the one hand were selecting the worst Mahomedans which the world has produced, and contrasting their characters with the worst characters which the Mahomedans can specify in the Christian Church. We might possess no measure by which we could deter-

mine the precise amount of guilt of this select-
 ed refuse of both parties. But if we can show
 that Christianity has erected hospitals and alms-
 houses, and innumerable other foundations of
 charity; and that such a thing was never seen
 in Mahomedan countries; if we can prove, by
 an induction of facts, that Christianity has, in
 many instances tamed the ferocity of the blood-
 thirsty savage; and that Mahomedanism has in
 every instance increased the thirst for blood:—
 If we can show that Christianity has elevated
 the female sex, and promoted chastity, and pu-
 rity of manners; and that Mahomedanism has
 made the woman a slave, and has uniformly led
 to unbridled lust, and to the greatest dissolute-
 ness of manners: I say, if we can show that
 these strong and impressive contrasts exist be-
 tween the moral influences of the two religions,
 the argument becomes a moral demonstration
 that Christianity has far the highest claim to be
 considered the true religion.

In the same manner we shall proceed to con-
 trast the moral influence [of Universalism] with
 the moral influence of that system which main-
 tains the doctrine of eternal punishment.

I feel myself in a difficulty in entering upon
 this subject, lest I should not be able to persuade
 all of you to look at the argument with an un-
 biassed mind. You will perceive, as we go
 along, that it is impossible to treat this kind of
 argument in such a manner, that no one's feel-
 ings may be injured by it. On this account I
 must beg of those present, who may have here-
 tofore held the doctrine of Universal Salvation,
 that they will consider my statements as hav-
 ing no reference to their individual conduct and
 experience. If what I shall say shall seem like

a severe rebuke, yet I beg it may be considered simply in the light of an argument against the system opposed in these Lectures.

All the particulars of the whole contrast may be comprised under this one proposition:

UNIVERSALISM DOES NOT PRODUCE A RELIGIOUS LIFE, WHILE THE SYSTEM OPPOSED TO IT DOES PRODUCE GENUINE PRACTICAL PIETY.

To illustrate and establish this position, let it be observed,

I. *That the system which holds the doctrine of eternal punishment, leads many persons to come out from the world by an open and public profession of their faith in Christ; but Universalism does not.*

It is an undoubted requisition of Christianity that men should unite themselves in a distinct body, known as the church. The Apostles and early Christians did thus unite themselves together. They received the ordinances of Baptism and the Lord's Supper: They had elders appointed to rule, and individuals were publicly excommunicated from the body of believers, when they departed from the faith, or habitually violated the precepts of religion. Always, from that day to this, wherever religion has prospered, there has been a public profession of faith and a regular organization of Churches. During the most bitter persecutions, the friends of Christ have felt themselves called upon publicly to profess their attachment to his cause. At the present time that system which holds the doctrines of eternal punishment leads multitudes to come out from the world and profess religion. Nor does it produce this result in those places merely where this system is already popular. It goes to the ignorant and uncultivated, and even to those portions of the

community which are prejudiced against it, and plants a little church in the midst of opposition and reproach ; and yet in a few years we see houses of worship erected, and large numbers of those who once hated the very forms of religion coming out publicly, and enduring reproach for the sake of Jesus Christ. But Universalism does not produce such results. The more extensively it prevails, the less there is of religious profession of any sort. Although Universalists believe in Church organization, and religious profession, and Sacraments, yet how seldom do we see any thing of the kind among them. In a neighbouring town a Universalist minister has been supported for a considerable portion of the time during several successive years ; A large portion of the inhabitants are Universalists, and yet they have no church members, no sacraments, no deacons, no discipline ; and I appeal to all who are in the least acquainted with the state of Universalism in the country, if the other strong holds of this doctrine are not, for the most part, in a similar condition.

It is not more than three years since the Universalist congregation in this place, was much larger than the Third Presbyterian Congregation of Rochester. This church has been organized here, and more than two hundred members collected : But where are the professors of religion in the Universalist church ? Have they any Deacons, any Sacraments, any discipline ?

— Look the country over and you find very few Universalists who have been led by their system to come out from the world and profess religion. When Paul went to a given place

and preached, many believed and were baptized. He organized a church, ordained elders, and went to another place, and the same results generally followed. It is so still, in very many places where those ministers preach who hold the doctrine of eternal punishment. But it is generally far otherwise where Universalists preach. On the contrary, you will commonly find that where Universalism prevails most, there are the fewest persons that profess religion.

✧ Can Universalism be the true religion ?

II. *That system which holds the doctrine of eternal punishment, leads to a life of prayer ; but Universalism does not.*

There is scarcely any one duty which is more frequently insisted on, and more powerfully enforced, in the New Testament, than the duty of prayer. Our Saviour enjoined it in a great variety of instances, and enforced it by his own example. The Apostle Paul instructed his fellow christians to pray always; and the Disciples are frequently represented as convened together for a prayer meeting. Social prayer in families has also been common in every age of the church. Indeed, we have no dispute with universalists with respect to public, family, and secret prayer's being a duty plainly enjoined upon all. So far are they from disagreeing with us with regard to an obligation to perform the duty, that they *generally* pray in public, when they deliver public discourses, and some of them pray in their families. Now observe the fact that very many of those who believe in the doctrine of eternal punishment do actually pray in their families morning and evening, and in the social circle, and also maintain secret devo-

tion. But how seldom do you find universalists maintaining regularly family worship. I have resided more than once in the midst of a community where the mass of the people were universalists, and never knew of but two instances where family prayer was observed; and in both of these cases the duty was performed but a short time, and then relinquished. I do not deny that there *have* been instances in which prayer has been regularly maintained in the family of an universalist, but certainly, the instances are sufficiently rare to justify the assertion that universalism does not, like the opposite system, *lead* to a life of prayer. —

X And who ever heard of an universalist prayer meeting? When Peter was in prison, the Disciples assembled for prayer. Christians in every age have frequently convened together for the purpose of prayer. But on what occasions do the universalists hold a prayer meeting? Will it be said their numbers are small, and therefore it is not to be expected that such meetings will occur so frequently as in other denominations? But their numbers are not small. We can point you to whole townships where universalism has a complete ascendancy, and yet you shall not hear of one single meeting for years among them, the object of which shall be principally to supplicate blessings for themselves, and to intercede for others. Besides, if their numbers were ever so inconsiderable, this furnishes no reason why they should not meet together, and spend an hour in seeking the blessing of God, by calling upon him in prayer. When other denominations of Christians who hold the opposite doctrine are few and feeble, they seem to meet the more frequent-

ly for this purpose. Besides all this, you will seldom, if ever, find an individual, who is a universalist, that daily retires to his closet, for the purpose of enjoying a season of private devotion. I have asked a large number of universalists if they observed daily seasons of retirement for prayer, and never yet found one who would pretend to the discharge of that duty. Now, can it be, when we have two systems of religious belief before us, of such a character, that one is the precise converse of the other, and only one of which is true—can it be, that while one leads, in a great many instances, to a life of prayer, and the other does not, that *that* system, which does not lead to prayer, is the true religion? By their fruits ye shall know them. Is neglect of prayer a fruit of right views of the gospel?

III. *That system which holds the doctrine of eternal punishment leads men to active exertion, to send the gospel to the destitute; but Universalism does not.*

It will not be denied that our Saviour felt great compassion for the souls of men. A regard for their spiritual interests led him to leave the bosom of his father, and to visit our world, and take upon himself the vestments of humanity, and move among us in the form of a servant. At one time, when our Lord looked upon the multitudes, we are told He was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd; then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest. It was the same spirit which led the compassionate Redeemer of men to submit to

be buffeted, and spit upon, and crowned with thorns, and nailed to the cross. O, yes, his compassion was of such a practical character, that he was willing to endure the agonies of a cruel death not only, but also to suffer that darkness and distress of mind which led him to cry out, My God, My God, why hast thou forsaken me? After he had arisen from the dead, the same compassionate regard for the spiritual interests of men evidently reigned in his bosom. When he was just ready to ascend up to heaven—when he stood between his sepulchre and his throne, he left this one injunction: Go ye into all the world, and preach the Gospel to every creature. The Apostles obeyed: They were persecuted from city to city, yet they ceased not to preach Jesus and the resurrection.—They went to the heathen: They endured perils by land, and perils by sea, and perils among false brethren; and so zealous were they in the cause, and so indefatigable in the prosecution of their work, that the Gospel was preached to the great part of the habitable world within the life time of the Apostles. They counted not their lives dear unto themselves, if they might finish their course with joy, in testifying of the gospel of the grace of God. And Paul tells us that he became all things to all men, if by any means he might save some.

Now the same spirit prevails in some degree among those who hold the doctrine of eternal punishment; some, like early christians, have given of their goods; others have relinquished fortunes, and friends, and country, and have exposed themselves to a life of suffering, for the sake of carrying the gospel to the destitute.—But universalists do not make any such sacri-

fices to send the gospel to the destitute. I know it is said, that those who go, do it that they may receive the praise of men: But universalists, it will not be denied, love the praise of men as well as others,—and why cannot some one be found, that shall, even for that motive, expose his health and life, and leave his friends and home to carry the Gospel to the destitute.—Which has the best claim to be considered as actuated by the spirit of Christ and of Paul—the denominations who are planting their missions all over the heathen world, or that one which stays at home, and opposes this work?

In connexion with this part of our subject, it ought also to be remarked, that almost every other denomination, who call themselves Christians, have erected various foundations of charity. They have their associations for the relief of the poor, their charity schools, and their seminaries of learning. But where is there a foundation of charity got up and established by universalists? (Where are their societies for the relief of the poor?) Where has any thing been done by a *body* of universalists, which shows that their system has exerted an influence to render them benevolent? Can universalism be the true religion?

IV. *That system, which maintains the doctrine of eternal punishment, often reclaims men from vicious habits, and from a life of sin; but Universalism does not.*

The Methodist missionaries among the Indians in Canada, inform us, that of an extensive tribe, where drunkenness prevailed universally, almost the whole of the people have been led, through the influence of the Gospel, to abandon altogether the use of intoxicating liquors.

This change has been produced within a few years; but has universalism one such trophy by which it can be shown to have exerted a happy moral influence? The missionaries at the Sandwich Islands found the habit of intoxication universal; infanticide was common, and the most shameless prostitution prevailed.— Within a few years, intoxication has nearly ceased, laws have been enacted against the vices above referred to, and a large share of the inhabitants are actually becoming acquainted with the rudiments of a Christian education. In our own country, it is not uncommon for the Gospel to exert such an influence upon a village or town as to change its whole character for the better, within a few years. But who ever saw a neighborhood, or village, or town, improved in its moral character, by the introduction of universalism?

We have also often seen individuals, who have been zealous Universalists, converted to the belief of the opposite system, and on this change taking place, we have seen a happy change in their lives.

It is not a strange thing to see a man renounce Universalism, and commence a life of prayer at the same time. Probably we have all seen some of the fairest characters among Universalists plainly improved by renouncing their own, and heartily embracing the opposite system. But the reverse of this I will venture to assert, never takes place. You cannot find an instance, in which a devout and humble Presbyterian, or Baptist, or Methodist, has become more pious and heavenly minded by becoming a Universalist. On the contrary you may observe, in most cases, where professors of reli-

gion of these denominations become Universalists, they abandon their habits of piety, as a preparation for Universalism.

The process is commonly something like this, —first they give up secret prayer, then family prayer, then leave the communion table, then fall into some vices, and then become Universalists. I appeal to the slightest observers of the changes that take place in moral character if this process is not perfectly common? Are not very many of those who once made a credible profession of piety, but who have since apostatized, are not very many of them avowedly Universalists? But where do you find the same process in the change from Universalism to the opposite system? You cannot find *one* instance where a man was evidently pious, while a Universalist, but where he first forsook his closet of devotion, and then abandoned family prayer, and then left the communion of the church, and then fell into vice, and then became a Presbyterian, and continued vicious. You will often hear it said of an individual that a few years ago it was thought he experienced religion. He prayed and exhorted others, and joined the church; but since then he has become vicious, and has been excommunicated from the church, and now he is a Universalist. But you never hear the reverse of this, with respect to any one. You never hear it said of any individual, that a few years ago it was thought he experienced religion—he prayed and exhorted others, and appeared very devout, and joined the Universalist church; but since then he has become vicious, and been excommunicated from the Universalist church, and has finally fallen into Presbyterianism. The amount of

the contrast is this : When men change their religious belief from Universalism to the opposite system, it is not uncommon that their whole moral and religious character is at once changed for the better ; but the moral and religious characters of men are never improved by the contrary change, that is, by giving up a belief in eternal punishment, and embracing the doctrine of universal salvation.

Again, men often fall into universalism, as the last step in a process of moral defection; but they never fall into the opposite system by the same process. Can there be any doubt which is the true religion, after looking at the contrast of these facts?

V. *That system, which holds the doctrine of eternal punishment, never occasions distress in a dying hour; but Universalism frequently leads to the most distressing apprehensions on a death-bed.*

That you may see clearly the points of contrast on this topic, which bear on the case, just observe, that it is not denied, that universalists may sometimes die in peace. Men who have been ardently attached to a theory, like those who are attached to their country, may die bravely in its defence; and the universalist may have strong hopes even upon a death-bed.

Nor is it pretended, that all who embrace the opposite system, die happily.

The point to which I wish to call your attention especially, is this. When the universalist dies unhappily, he charges his distressing apprehensions upon the character of his religious system; but when the believer in the opposite system dies unhappily, he charges his distressing apprehensions, not to the character of his religious system, but to a want of conformity

to its principles. Thus, you may often find an universalist, upon his death-bed crying out, in bitter lamentations; declaring that he is going to hell, and warning his friends not to embrace the system which has ruined his soul. In such cases you will find a distinct disavowal of the doctrine, with the repeated declaration, that it *cannot*, that it *will not* abide the trials of a dying hour. Turn now from this scene, to the death-bed of one who has acknowledged his desert of eternal punishment and fled to the Lord Jesus Christ, as the refuge of his soul. See the sweet, the heavenly peace that rests upon his countenance, in the prospect of death. But now a cloud passes over his mind. His Saviour is concealed from his view; he seems ready to pass through the swellings of Jordan alone; the promises of God minister no consolation; despair settles upon his countenance; he is forsaken, as his Master once was, while passing through a similar struggle. He, too, like the universalist, is led to exclaim, I am going to hell. But does he disavow the doctrines which he formerly embraced? Does he say, This false and dangerous system has ruined my soul? No such thing. He only complains that his life has not been conformed to his principles.

Thus if both die alike unhappily, this difference always exists. In the honesty of a dying hour, the Universalist, who dies unhappily, confesses that his *system* has effected his ruin; while the believer in the opposite system, though he be left to what he supposes a foretaste of the pangs of damnation, testifies with his dying breath, that his system of faith has done him no harm—that his speculative views have been

right, and that he has only failed through insincerity and want of faithfulness.

✕ It is a well known fact, that while Christians of different denominations for the most part, die peaceably and triumphantly, Universalists often lament that they ever knew that doctrine.--- I have attended the death-bed of several Christians of the Presbyterian Church in the course of my ministry. I have heard them say, "I long to depart." One said, in view of immediate death, "Don't call this dying; it is but just beginning to live. My Saviour is near---Jesus can make a dying bed feel soft as downy pillows are." I have also attended the death-bed of four avowed Universalists. Two of them, though greatly distressed about their future state, did not relinquish their former sentiments, till within a short time of their death. One immediately on becoming dangerously ill, denied that he had ever really believed the doctrine of Universal Salvation; and the fourth seemed altogether insensible to the subject.--- Now if the tree is known by its fruit, can it be that Universalism is the true religion. It leads not even to the profession of piety. It silences the voice of prayer. It refuses to send the bread of life to the destitute. ✕ It reclaims not the vicious from their sins. It generally leaves the soul to fearful forebodings on the bed of death. Surely this cannot be the religion for which Jesus Christ shed his blood, and with which he blest our race.

In conclusion permit me to call your attention to one inference from our subject.

✕ It follows from what has been said, that your belief touching the doctrine under discussion is of immense practical importance. The influ-

ence of the two systems, which we have been contrasting, is of a perfectly opposite character. The doctrine of Universal Salvation blights the prospects of this present life. As was said of the heresy of Hymeneus and Philletus, so may it be said of Universalism; It will eat as doth a canker. But give heed to it a little, and it is like admitting poison into the blood. It may be agreeable to one who would, for the present, quiet his apprehensions about the future, but at the last, it stingeth like an adder.--- Like a mercenary friend, who will fawn around you in prosperity, and yet be among the first to forsake you when adversity comes---so this system of faith will seem to befriend you while danger is not near; but when death approaches its day-dreams vanish. God appears to execute judgement:

"Hope withering flies,
And Mercy sighs farewell."

Avoid this doctrine then, my friends, as you would the snares of death. If you have friends that believe it, endeavor, by every tender and faithful persuasion, to induce them to think---to reflect---to revise the subject.

LECTURE V.

Shall not the Judge of all the Earth do right?
GENESIS xviii. 25.

We receive it as an axiom in religion, that God is just. And since we have proved, from several unanswerable arguments, that God will punish some men eternally, we may infer with perfect safety, that eternal punishment is strictly and properly just. We are not satisfied, however, that you should be well assured of the fact merely; we wish you also to see *how* it is, that the eternal punishment of the wicked consists with the perfect justice of God. The accomplishment of this object, though not at all necessary for the establishment of the truth itself, is nevertheless of great consequence when we consider the practical efficacy of the doctrine in question.

You may have seen an individual in great affliction, where calamity has followed calamity: his estate has taken wings, his children and wife have been snatched from his embrace, and suffering has been added to suffering, till nature seemed ready to sink under complicated distresses;—you may have seen such an one distinctly admitting that God is good in all these dark and distressing providences; but still the simple admission of the doctrine exerts very little practical influence; he believes the general truth, but he does not distinctly perceive its application to his own individual circumstances. Let him now see that his property has been a

snare to his soul ; that the child which was taken from him had led him into idolatry, and that the companionship of his wife had cloistered him up in his own dwelling, when duty called him to public action, and a widely extended christian influence : Let him see that these blessings individually belonged to God and not to himself. I say, let him be brought to dwell on these considerations, and he will believe the doctrine that God is good and gracious while inflicting the severest chastisement not only, but he will also perceive the application of the doctrine to himself ; and what was before an admitted fact, merely, will become a most important and practical truth. Such, precisely, is the difference between a simple belief of the fact, that the eternal punishment of the wicked is just, and a perception of those truths which evince the agreement of such punishment with the principles of perfect justice.

It is not our object, therefore, in this Lecture, to *prove* that God is just in the eternal punishment of the wicked. We have before proved that he will inflict it, and we take it for granted that the Judge of all the earth will do right.

MY OBJECT IS TO SHOW YOU, AS FAR AS I AM ABLE, THE CONSISTENCY OF ETERNAL PUNISHMENT WITH PERFECT JUSTICE.

Let it be understood, then, that the truth of the doctrine under consideration, does not at all depend upon the soundness of our argument. If we fail altogether, it is still a fact that God will punish the wicked eternally, and still a fact that God is just. When Abraham went out to offer up his son as a sacrifice according to the commandment of God, he believed the divine promise that by means of that same son he

should have a numerous posterity. Accordingly, he framed a theory by which he expected the commandment would appear to be consistent with the promise. He counted, as we are told, that God was able to raise him from the dead. Abraham's theory was a mistaken one; it was not by a resurrection of Isaac that God fulfilled his promise; yet he did fulfil that promise. Just so we reason with respect to the justice of eternal punishment; if our theory should not be perfectly satisfactory, yet the threatenings of God *will* be executed, and the justice of his proceedings will finally be made manifest. We make these remarks, because we think it difficult for such limited powers as men possess, to reason conclusively from the nature of justice in the abstract. For the same reason, therefore, that we rebuke the rashness of those who would reason from the justice of God against the punishment which he has declared he will inflict,—for the same reason we would be cautious about resting any important *principle* upon reasonings drawn from the same source in favor of the truth.

Before attempting to evince the justice of eternal punishment, it is necessary that we have some definite view of the nature of justice, or of what it is that constitutes a punishment properly just.

All punishment is designed to support the authority of a violated law. Every transgression tends to diminish the power of that law. In order that a punishment should be just, therefore, it must correspond with the importance of the law, or, it must be sufficient to support its authority. In other words, every transgression of the law tends to diminish the sense of moral

obligation in the community, and thus to open the way for the general prevalence of crime: Now, one of two things must take place as a consequence of that transgression;—either the community must suffer from this general relaxation of the laws, or the evil must be so turned upon the transgressor, that his *punishment* shall exert a *counter* influence against the influence of his *crime*. In short, justice requires that the evil, resulting from an individual's transgressing the law, should not come upon the community, but should come back upon the head of the transgressor himself. Thus, we have laws enacted against various crimes, with penalties differing from one another; and we call them just laws, because we conceive the several penalties to be adapted to the importance of the precepts and prohibitions which they were intended to sanction. That we may obtain as clear views as possible on this subject, I commence with remarking,

I. *That there are good reasons for thinking that no other penalty to the divine law could produce so much holiness and happiness in the universe, as eternal punishment.*

There is something in the thought of punishment's being final and remediless, which gives it more influence over the mind than all other considerations put together. Threaten an individual with the severest tortures ever conceived of by men, yet if they are temporary, the mind can be made up to endure them. Protract these tortures to never so great a length of time, yet if they are to yield to joy everlasting, they are light. Let the frown of God rest upon the sinner, and the darkness of spiritual death come over him, and a storm of almighty wrath beat upon his head, yet if it be temporary, he sees a smile

beneath that frown; a beam of hope shoots athwart the gloom that surrounds him, and the bow of promise spans its majestic arch across the cloud which hangs over him. The dread of such a punishment is comparatively small. But let that punishment be rendered endless, and it at once furnishes the most powerful motive of the kind. Like the motives drawn from the unchanging goodness, and the unspeakable mercy of God, the motive drawn from his justice, in such a case, becomes infinite.

We know something of its influence upon those to whom offers of pardon have been made— We said in our last lecture, that this doctrine, in connexion with other parts of the system to which it belongs, does exert a most powerful and direct influence in favor of the holiness & happiness of man. It leads many to renounce the world and stand forth as the professed friends of Christ, and that too, very often in the midst of scorn and reproach, and bitter persecution. It has led multitudes to a life of prayer. It has reclaimed the vicious, and induced many to hope in divine mercy, and sing for joy, while passing through the very gates of death; while the system which excludes the doctrine of eternal punishment, produces none of these effects.

From this view, alone, we should be led to doubt, whether it were possible, in the nature of things, to reclaim one sinner from his wanderings, unless he had been condemned to endless punishment. If the penalty of the law had been, that sinners shall be punished until they repent, it certainly cannot be shown that one soul would ever repent, under the influence of such a penalty. The same disposition which now prevents those who hold to a limited punishment,

from repenting at the present time, might always operate to prevent repentance. In such a case, though the penalty of the law would not require the endless punishment of men, yet the constitution of sinners, connected with the feebleness of motives, drawn from a penalty, which they can be delivered from at any moment, might forever prevent their salvation. So that, instead of a part of our race falling under the sentence of eternal punishment, for sins committed in this life, all should be subjected to everlasting misery, from guilt, momentarily incurred, and never repented of.

Besides, we know not how important this penalty of eternal punishment may be, in preventing the fall of other intelligences. We are informed by revelation, that the people of God will never fall into a rebellion after they have once reached heaven. Yet it cannot be that they will be kept by physical force. It is necessary, to the very principles of their being, that they should be kept, if at all, by the power of moral means;—by *motives*, drawn from the character of God, and the nature of his government. We know not, but gratitude for their deliverance will be made the chief means by which they shall be rendered more secure than were the angels that sinned. Yet it is by no means certain that they could be secured, unless this gratitude arose from a deliverance from eternal punishment, and unless this gratitude were kept alive by a constant example of some who were justly suffering the vengeance of eternal fire. We know not the comparative magnitude of the prison of hell. It may bear a proportion to all the moral intelligences of Jehovah's empire, not unlike a country jail to

the inhabitants of the world, at the present time. X And if so, it might be difficult to prove, that any other penalty, than that of eternal punishment, should admit of so small an amount of suffering, as the present system. To illustrate this idea a little more fully, suppose that our present law against murder required that the murderer should suffer the loss of his right hand, instead of his life. It cannot be shown that the increase in the number of sufferers would not more than make up the amount of punishment which is endured from the crime of murder, under the present law; while the dangers and sufferings of the innocent might be increased a thousand fold. Thus, for ought that can be shown, to the contrary, the making the penalty of the divine law to be eternal, saves more suffering, prevents more sin, and promotes more holiness, than any other penalty could possibly do.

II. *It is not unreasonable to suppose that the guilt of sinners deserves eternal punishment, when we consider the nature of sin.*

We do not pretend to be competent to prescribe the amount of suffering, which a violation of the law of God deserves, but the doctrine of the bible, which teaches us that it deserves eternal punishment, does not seem unreasonable. Here, let us keep in mind the definition of sin. It is not a breach of the rules of decorum, nor a violation of the civil law merely, but sin is a transgression of the law of God. This law is the great instrument of government and of happiness to the kingdom of Jehovah. Its design is to maintain subjection to the Ruler of the Universe, and thus to diffuse and sustain a perfect harmony through all the relations of

created intelligences. What then is the guilt of sin? It despises all this good. It is its known tendency to pour contempt upon the law of God. It holds out the principle that dependence of the Divine Government is to be denied. It says, in the strong language of public example, let every intelligent being seek his own in preference to the glory of God. In short, it attempts to introduce universal anarchy and misrule, and to "roll the blighting volume of its desolation through the empire of the Eternal." And is it strange that sin is declared to deserve eternal punishment?

Take another view of the nature of sin. It is committed against infinite authority. Should a child point you to your duty, you would be bound to follow its direction; but if an elder brother had urged you to the same course, your obligation would be increased; if your father commanded it, your obligation would be still farther increased; but if that same Father were clothed with the power of the Chief Magistrate of the nation, and should command it on the authority of the laws, by which the good order of the nation is secured, how manifestly would your obligation be heightened. Let the act, which you are required to perform, be the same, yet, what a wide difference is there between the guilt of refusing to do it, when directed by the child, and when commanded by the authority of the Chief Magistrate. Guilt bears some proportion to the character and authority of the individual from whom the law emanates. The greater and better the individual commanding, the greater the obligation to obedience, and the greater the guilt of transgression. Now apply this rule of measuring unworthy conduct,

to the relation of man to his Maker. The command is uttered by one who has a propriety in us, such as no created being has in any other. His goodness is boundless; his authority is infinite. Conceive then, of the greatness of the guilt of violating such authority—an authority, which led the pious Eli to exclaim, If one man sin against another, the Judge shall judge him; but if a man sin against the Lord, who shall intreat for him? It is not unreasonable to suppose that the violation of infinite authority, should deserve an endless punishment.

In connexion with this part of our subject, it ought also to be remarked, that sin is a rejection of God's eternal favor. If a man offered to befriend you in any case of difficulty, and you rejected his friendly aid with disdain, you certainly cannot complain, if that rejected aid were withheld. The principle would remain the same, whatever your circumstances or necessities might be. If one proffered assistance to the amount of ten dollars, and another offered to bequeath you an estate, and you should reject them both, you would as really deserve to lose the one as the other; the estate as the ten dollars.

If one offered to relieve you from a month's imprisonment and you rejected it; if another afterwards offered gratuitously to save you from imprisonment for life, and you rejected it; and if a third offered to deliver you from immediate death and you rejected it; I say, in such a case, it is plain that you have justly forfeited the proffered assistance in all three of these instances. It is just as clear that you deserve not the assistance which would save you from immediate death, as it is that you deserve not to be saved from a month's imprisonment when of-

ferred assistance is rejected. However great the blessing rejected may be, if it be gratuitously and kindly offered, and is rejected, you deserve to lose it. But God does offer to sinners his continued and everlasting favor. By sinning against him they indulge a preference for something else: they give up the favor of their Maker: and where is the impropriety or the injustice of leaving them forever without it? He sets life and death before them, and intreats them to choose life; but if they give up voluntarily eternal life, where is the injustice of leaving them without it?

III. *Another thing, which clearly evinces the consistency of eternal punishment with perfect justice, is the fact, that sinners, when they are convinced of sin, feel that they deserve eternal punishment.*

Far the greater share of those who pretend to be disciples of Christ, acknowledge that they deserve an endless punishment. You can seldom find an individual who pretends to live a life of prayer, and to hope for salvation through Christ, who will not at the same time acknowledge that he *deserves* to be cast off from the favor of God forever. Nor does this conviction belong to Christians alone. When the most self-righteous sinners are led to a survey of the motives which have governed them; and to a serious and honest inquiry into their own character, they confess the same thing. When such confession does not take place before, it frequently does take place on the death-bed of the hitherto thoughtless sinner.

These facts can scarcely be accounted for on any other supposition than that such punishment is really deserved. It is the nature of sin to blind the eyes of the perpetrator, and to ren-

der him insensible to the enormity of his guilt. But we never heard it reckoned among the weaknesses of human nature, that men account themselves more guilty than they really are. If God has so constituted men that they do in numerous instances feel that they deserve eternal punishment, it affords a strong presumption that such punishment is really deserved. If it be said that there are more who deny their desert of eternal punishment, than there are that acknowledge it, yet this denial, if it exist, proves nothing against it. If twenty men were accused of murder and found guilty and condemned to suffer death for the same crime, and if eight of this number confessed that they deserved death, and twelve denied it, the confession of the eight would afford satisfactory evidence that the penalty of the law was not too severe, while the denial of the twelve would furnish no proof on the subject. The confession would be rightly considered an estimation of ill-desert made with reluctance—made against all the natural biases and dispositions of the heart; while the denial would be only a declaration of the guilty made in their own favor, and would, on that account, be considered as without weight. If there were many more than there are, who could say upon their death-bed that they do not deserve eternal punishment, (and we believe that number is already small in a gospel land) it would not prove that they do not really know that they deserve it.

A man of fair and unblemished reputation in England, was accused of murder. The alleged crime had been committed some years before the indictment took place, and the prisoner had in the mean time exhibited the character of

a peaceable and unoffending citizen. What added still to the circumstances in his favour was, that he had long been a successful teacher of youth, and a good guardian of their morals. When accused, he refused to employ an attorney, but came forward with the calm and composed air of conscious innocence to defend his own cause. He confessed his ignorance of judicial proceedings, but went forward with a lucid statement of some general principles of human nature founded upon his character, to show that he could not be guilty of the crime with which he stood accused. He went through the pleading with the utmost self-possession and with great ability—but after all, evidence was such that he was condemned. No sooner had the sentence passed, than the blush of guilt spread over his countenance; his eye lost its appearance of fixed composure, and the trembling guilty criminal confessed that he had committed the murder, and that he deserved to die according to the sentence of the law. Now can any one doubt whether he deserved that punishment? And while he refused to own the crime, and gave credit to his denial by a composed, and able, and deliberate plea, and a look of innocence, was that denial, and that apparent consciousness that he did not deserve the punishment of death any proof that he did not? Thus it is that sinners, in a multitude of instances may maintain such views of themselves as to deny that they deserve eternal punishment, when the first moment after they shall hear the awful sentence, Depart ye cursed into everlasting fire, they shall be overwhelmed with a sense of guilt, and depart from that bar of judgement, upbraiding themselves, and feeling

within their bosoms the gnawings of the deathless worm, and the burnings of the unquenchable flame.

That you may look with a single glance upon the arguments here suggested to evince the justice of God in eternal punishment, permit me to lay before you a brief analysis of the whole.

- I. There is good reason for thinking that no other penalty to the divine law could produce so much holiness and happiness in the universe as eternal punishment.

The motive drawn from *such* punishment, is like those drawn from goodness and mercy infinite. It is the only view of punishment which is in fact effectual in this world; and we have no evidence that any sinner could possibly be reclaimed without it. It may also, for ought we know, be necessary for securing the saints against falling in a future state, and the amount of suffering may be less under such a penalty, than under any other of milder character; so that this penalty may save more suffering, prevent more sin, and produce more holiness than any other penalty could possibly do.

- II. It is not unreasonable to suppose, that the guilt of sinners deserves eternal punishment, when we consider the nature of sin.

Sin in its tendency would destroy all the good which the divine law is adapted to secure. It is a violation of infinite authority. It is also a voluntary rejection of God's eternal favor.

- III. The consistency of eternal punishment with perfect justice is inferred from the fact, that men when they are convinced of sin, confess themselves that they deserve it.

This we consider as an admission of the guilt-

ty, which would not take place on any other supposition than that of a real desert of endless punishment.

From our subject thus illustrated, we may see why the Saints will be satisfied with the divine conduct, in the eternal punishment of the wicked.

They are represented in the Scriptures as looking upon the sufferings of the lost, and as praising God and shouting Alleluia as the smoke of their torment ascends up before them forever and ever. They rejoice not in the sufferings of the damned, but in the justice of God. They discover that this is a part of the most merciful dispensation, and that more good arises out of this system of government than could be brought out of any other—they discover in it a proper expression of the evil of sin as tending to destroy the moral government of God, and as implying a contempt of infinite authority. They discover a moral fitness in the sinner's being brought to eat of the fruit of his own doings. They perceive the glory of God in so conducting the affairs of his moral administration, that the punished themselves shall see, and feel, and confess, that they deserve all that has come upon them; and that all their sufferings are nothing else than their violent dealings coming down upon their own head.

Look at a scene like that presented by the book of Esther in the court of Ahasuerus. See the ambitious and resentful nobleman seeking the destruction of the whole Jewish people, and erecting a gallows for the execution of an innocent man; follow the developments of Providence till the guilty perpetrator of these crimes is taken in his own net, and executed upon the very gallows which he had erected for

Mordecai ; and as you see the result you cannot suppress the emotion which would lead you to say it is just, and to rejoice that the evil consequences of the plan had fallen upon himself rather than upon others. Such, and so clear may we suppose will be the justice of God in the punishment of the wicked, that it will be impossible that any should refrain from heartily approving of the sentence which dooms them to endless punishment.

Again—*We may see from our subject, that the perfect and manifest justice of God will give an awful emphasis to the punishment of sinners in a future state.*

They will see that there is just as much forbearance and kindness introduced into the divine government, as can at all consist with a regard for the greatest good. If the sinner should attempt to open his mouth, we might suppose justice would reply, Where is the least ground for complaining? The windows of Heaven have been opened, and a flood of blessings have been shed down upon you ; their swelling tide has borne you upwards to the very Mercy seat of God ; On this elevation you have viewed yourself enveloped amid the displays of the divine holiness ; Mercy and forbearance have sustained you there ; The example of Christ has addressed you with warnings, with entreaties, and with keen rebukes : The bleeding compassion of the Son of God has struck upon your heart, while the attending voice of the spirit has whispered in accents as mild as the breath of the morning, and as overwhelming as the rushing of waters, saying in the name of the Saviour, If a man believe in me, though he were dead yet shall he live again : Yea you have sometimes stood like Moses on the Mount,

and trembled under the displays of the goodness and severity of God : You have had the book of Providence opened before you—You have seen some reclaimed from the depths of sin, and now ready to be exalted at God's right hand. Others you have seen making their way downwards to the prison-house of justice.—Hell itself has appeared to be moved, to meet them at their coming ; and the Providence of God has seemed to uncover to your very senses the place of their abode, and the instruments of their torment ; the level lake that burneth, the worm that dieth not, and the fire that is not quenched. Yet you have voluntarily given up the everlasting favor of your Maker ; you have heard multitudes confess that they deserved to lose their souls. Where then is your plea ?—Can you show reason why sentence of eternal punishment should not be pronounced against you ? The sinner is dumb :—And so will be every one of you, my friends, unless you look away to the Cross of Christ as your refuge.

Go ye that rest upon the law,
And toil and seek salvation there ;
Look to the flames that Moses saw,
And shrink, and tremble, and despair.

But I'll retire beneath the Cross ;
Saviour at thy dear feet I'll lie—
Then, the keen sword that Justice draws,
Flaming and red shall pass me by.

LECTURE VI.

CONCLUSION.

Prove all things : hold fast that which is good.

THESSALONIANS, v. 21.

The Bible lays a broad foundation for free inquiry. Comparatively disregarding all other distinctions among men, it exhibits their moral character with great clearness. It places the whole race upon one level. It abases them all, before the infinite majesty. By this disclosure of man's moral nature, it shows that no man has a right to dictate another's belief, not only, but also, that every individual is solemnly bound to investigate and understand the truth for himself. The Bible also exhibits a system of doctrines, which is, in the highest degree, adapted to promote the same end. There is something in the scheme of revealed religion, which is so elevated, and so far off from the ordinary track of human thought, that no man can look at it, without feeling his faculties aroused, nor dwell long upon it, with an unbiassed mind, without desiring an extended and accurate acquaintance with its principles. In addition to all this, the bible challenges enquiry. It declares the connexion between faith and practice, to be indissoluble. It gives no countenance to thoughtlessness, by making religious doctrines a matter of indifference. On the contrary, it holds you accountable for your every opinion, and whether you cherish a system which reflects the light of heaven, or one which

adumbrates the darkness of hell, it points to the infallible sources of knowledge, and commands you with authority, to seek for wisdom as for hid treasure. It introduces you directly to that Saviour who is the light of the world; and if you are not charmed by the law of kindness that dwells upon his lips, nor led to reflection by the simplicity and pathos of his instructions, you see him bidding you farewell, as he weeps over your unwillingness to think for yourself, and exclaims, O that thou hadst known in this, thy day, the things that belong to thy peace! but now, they are hid from thine eyes.

In the prosecution of these lectures, it has been no small part of my object, to convince those who are enquiring for the truth, that the doctrines of the scriptures open an extended, and by no means uncertain field of enquiry; and that they must, if they would be established in the truths of Christianity, take the trouble to examine them for themselves. It is true, if you approach the word of God, with the simple desire of relieving your moral necessities, you will find it like coming to a fountain of living waters, which can at once slake your thirst, and give to your spirit the very refreshment of heaven: but if you come to prove the doctrines of the Bible—if you come to confront the theories of men with the divine testimony, you have undertaken another, and a far different work. Superficial investigations are sufficient to array all the objections against an important doctrine, and to agitate the mind with doubts, while clear discrimination, and laborious study are necessary to settle the mind upon the firm foundation of truth. On the subject of speculative inquiry into the

doctrines of religion, not less than in scientific and literary researches, the saying of the great English Bard is verified :

"There shallow draughts intoxicate the brain,
"But drinking largely, sobers us again."

It is with these views, that I have invited so much of your attention to the discussion of a single doctrine. I wished to feel that my hearers were *fully* persuaded on this subject, and perfectly guarded against the ingenious sophistry with which the truth is often assailed.

In concluding this course, it is my design

I. TO PLACE BEFORE YOU A SUMMARY VIEW OF THE ARGUMENTS BEFORE ADDUCED.

II. TO CONFIRM THE POSITION TAKEN, BY DISPLAYING THE CONNEXION AND DEPENDANCE OF THE TRUTHS UPON WHICH OUR REASONINGS ARE FOUNDED. AND

III. TO MAKE AN APPLICATION OF THE SUBJECT.

Our first Lecture embraced direct arguments drawn from four classes of scripture quotations.

I. *The promises of the gospel*; respecting which we established these two positions :

1. That they chiefly refer to these peculiar blessings,—perfect holiness, and eternal happiness.

2. That these blessings are, by all the promises of the Gospel, clearly and distinctly restricted to a certain class of men—to a class of men whose character is accurately defined in the scriptures.

These positions having been clearly established, we went on to show, that from the fact that eternal life is promised to a defined character, it is undeniably implied, that there are *other* characters which do not fall within the terms of that definition, and who are consequently ex-

cluded from a participation of the promised blessings. It would manifestly be as idle and senseless to promise eternal happiness to the *righteous*, while all are subjects of the promise, as it would be to promise that the sun shall arise, or the rains shall descend upon the righteous, while these blessings are continually bestowed alike upon the evil and the good. And it would be as absurd to restrict the promises of eternal happiness to the righteous, if all are to be considered such, as it would be for a civil government to make a legal provision in behalf of all the white population, when there were not, and never could be any other in it.

We next adduced a class of passages which plainly teach that there shall be a contrast between the future state of the righteous, and the wicked; and that, consequently, the torments of hell are as certain, and as enduring as the bliss of heaven.

We adduced a third class of passages which represent men as in danger of eternal punishment, showing, that he, who blasphemes against the Holy Ghost, has never forgiveness, but is in danger of eternal damnation; and that professors of religion are admonished, lest they should fail of the grace of life; and that it was urged by our Saviour, as a reasonable ground of fear, that after the body is killed, God can destroy both soul and body in hell.

We then concluded our direct testimony from the scriptures, by citing a class of texts which teach that the punishment of some men is remediless—Passages representing them as subjected to judgment without mercy—as never having forgiveness, and as being destroyed without remedy.

Our next Lecture was wholly taken up with a

refutation of the four principal arguments offered in favor of the doctrine of Universal Salvation.

That you may take a comprehensive view of this, I will lay before you a very brief analysis of the whole Lecture. The arguments considered, were drawn from four sources.

1. From the justice of God.
2. From the universal goodness of God.
3. From the atonement of Christ.
4. From direct Scripture testimony.

We first considered the doctrine of punishment's being merely disciplinary; and showed that it contained the following absurdities, and contradictions to admitted truths.

1. According to this doctrine, the curse of the Divine law is not a real curse, but a blessing; and the best thing which God can give to one in the sinner's circumstances.

2. There is no distinguished mercy in the salvation of sinners, because they have a right to it on the ground of law, and cannot be deprived of it without manifest injustice.

3. It contradicts all idea of forgiveness, because the sinner needs no forgiveness after the claims of justice are satisfied.

4. It implies that if Christ delivers from the curse of the law, then he delivers from the means of repentance; because, by the supposition, all that the law denounces against the transgressor, is chastisement sufficient to lead him to repentance.

In the second place, we adduced another class of considerations, which plainly and directly show, that justice is not satisfied with a mere discipline, intended for the good of the sufferers.

1. The terms in which the penalty of the law are announced, are inconsistent with such an idea.

The terms, "wrath without mixture," "curse," "curse of the law," & "fiery indignation," cannot, by any stretch of imagination, be understood to mean salutary chastisement.

2. Such terms never are used among men to signify the chastisement which parents inflict upon children for their good. They never speak of cursing them, or pouring out their fury upon them, for their good.

3. God often speaks of chastising that class of people, who are, by way of distinction, called the children of God, and their afflictions are said to work out for them an eternal weight of glory; but damnation is never said to produce the same effect.

From this, we proceeded to answer several arguments, which are often adduced, to show that it would be cruel and unjust to punish men eternally.

It is said that there is not sufficient difference between the most imperfect character of the righteous, and the best character of the wicked, to make it reasonable to doom one to eternal punishment, and not the other.

This argument is a begging of the question, because we maintain that both deserve it, and that one is delivered from it by forgiveness, while the other suffers what he deserves.

2. It is argued that life is too short to contract guilt enough to deserve eternal punishment.

Our answer is, that the length of time in which a crime is committed, has no necessary connexion with the degree of guilt which attaches to the offender. A man may commit murder, and subject himself to capital punishment, in a moment: And a man may reject the everlasting favor of his Maker in the same time.

Again; it is alleged that the creature is finite, and therefore, cannot deserve an endless punishment. To this I reply,

1. That his powers of sinning are not more limited than are his susceptibilities of suffering; hence, there is no more reason why his sufferings should not be endless, than there would be if his powers were indefinitely increased.

2. God is under no obligation to reclaim the sinner; he does not always do it in this life, and he is no more bound to do it in the life to come. Most of the same objections, also, as were raised against disciplinary punishment, may be made with equal force, against every argument drawn from the justice of God, in favor of Universal Salvation. The arguments drawn from the goodness of God, are, for the most part, of the same type with those professedly drawn from Divine justice, and are answered in the same manner. A few distinct particulars shall be briefly noticed.

1. It is said, that, though men do, in strict justice, deserve eternal punishment, yet, the boundless compassion of God will save all men.

Answer: this argument gives up the whole of the reasoning from divine justice, and admits that some men will be eternally miserable, if goodness can suffer perfect justice to take place.

2. It is alleged that we cannot conceive that so good a being as God will leave any to eternal punishment.

We reply, It is just as easy to conceive that he will leave some to *eternal* suffering, as to conceive that he will leave them to sufferings of a day, a year, or a life time : so in fact, if Divine goodness require that suffering should cease, it re-

quires just as much that it should cease at once, or that it should never have been admitted into the moral system.

3. It is confidently asserted, that the eternal misery of any part of the human race, cannot be for the good of the Universe.

This is the thing which ought be proved, but which I have never known attempted; and assertion is not evidence.

We next considered the argument drawn from the universality of the atonement, and showed, that the atonement, in its nature, does not secure the salvation of any individual, but that faith and repentance are indispensable to its application. We then concluded with an examination of some of the principal passages of scripture, adduced to support the doctrine of universal salvation.

The next branch of our argument, with which the whole of our third Lecture was taken up, was drawn from the Providence of God, and was intended as a confirmation of the direct reasonings employed in the first Lecture. By following the history of the church, we found it to be a universal principle of the Divine government, That when God bestows signal blessings upon his Church, he does, at the same time, execute signal judgments upon his enemies. This he did, in his treatment of Noah, and the old world—in the deliverance of Lot, and the destruction of Sodom—in the deliverance of the Israelites, and the overthrow of the Egyptians—in the deliverances by the judges—in the destruction of Jerusalem, and the enlargement of the church; and in the shaking of the nations, by Luther and his coadjutors; and this he is doing by his Providences at the present day. From

this principle, we inferred that the final triumph of the church, and the final overthrow of her enemies will take place at the same time; that God is now acting out the eternal principles of his moral Government before our eyes; and that, therefore, we may expect that there will be a difference between the righteous and the wicked, to all eternity.

In our fourth Lecture, we took it for granted that either the system embracing the doctrine of eternal punishment, was the true religion, or else the doctrine of universal salvation had the superior claim to be considered the Gospel of Christ.

We then attempted to test the two systems, by contrasting their moral influence. We commenced our contrast with this general proposition.

Universalism does not produce a religious life; while the system opposed to it, does produce genuine practical piety.

This proposition we illustrated under the five following particulars.

I. The system which holds the doctrine of eternal punishment, leads many persons to come out from the world, and profess religion; but universalism does not. †

II. That system which holds the doctrine of eternal punishment, leads to a life of prayer; but universalism does not. ✕

III. That system which holds the doctrine of eternal punishment, leads men to active exertions, to send the gospel to the destitute; but universalism does not. ✕

IV. That system, which maintains the doctrine of eternal punishment, often reclaims men from vicious habits, and from a life of sin; but universalism does not. ✕

V. That system, which holds the doctrine of eternal punishment, never occasions distress in a dying hour; but universalism frequently causes the most distressing apprehensions on a death-bed.

From this contrast, we inferred, that universalism cannot be the true religion. It leads not even to the profession of piety; it silences the voice of prayer; it refuses to send the bread of life to the destitute; it reclaims not the vicious from their sins; and it often leaves the soul to fearful forebodings on the bed of death.

After all this, we were aware that the *feelings* of many who hold the doctrine of universal salvation, might remain unsatisfied. An impression might still remain, that eternal punishment is more than strict justice can require. Accordingly, we endeavored, in our fifth Lecture, to evince the justice of God, in dooming the wicked to endless misery. For this purpose, we drew out and exhibited three arguments. Our first argument was this:-

I. There is good reason for thinking, that no other penalty to the divine law could produce so much holiness and happiness in the universe, as eternal punishment. The motives drawn from such punishment, are, like the motives drawn from goodness and mercy, infinite. It is the only view of punishment which is, in fact, effectual, in this world, and we have no evidence that any sinner could possibly be reclaimed without it. It may, also, for ought we know, be necessary for securing the saints against falling, in a future state, and the amount of suffering may be less, under such a penalty, than under any of a milder character; so that this penalty may save more suffering, prevent

more sin, and produce more holiness and happiness, than any other penalty could possibly do.

II. It is not unreasonable to suppose, that sinners deserve eternal punishment, when we consider the nature of sin. Sin, in its tendency, would destroy all the good which the divine law is adapted to secure. It is a violation of infinite authority. It is, also, a voluntary rejection of God's eternal favor.

4 The consistency of eternal punishment with perfect justice, is inferred from the fact, that men, when they are convinced of sin, confess, themselves, that they deserve it. This we consider as an admission of the guilty, which could not take place on any other supposition, than that of a real desert of endless punishment.

We have now gone through with a brief summary view of the principal arguments presented in these Lectures. In the first we have four direct arguments, each one of which proves that the doctrine of eternal punishment is contained in the Scriptures. The second contains a refutation of the chief arguments adduced in favour of universal salvation. The third confirms the doctrine of eternal punishment, by a view of the providential government of God. The fourth shows that that system which maintains the doctrine of eternal punishment, has a higher claim to be considered the true religion than universalism, inasmuch as its moral influence is of a far happier character. And the fifth evinces the consistency of eternal punishment with the absolute and perfect justice of God.

To this body of evidence we add one argument drawn from the connexion of some of the principal truths before dwelt upon. For the

sake of an ample illustration of our proposed argument, let me suppose you carried beyond the precincts of this little world, and set down upon one of those superior planets, which conceals its history and its condition from our minds. Suppose, now, that you find it at once to be a scene of deeper interest than you had ever been conversant with. You see before you, rising in an hundred fold greater grandeur than this earth is wont to exhibit, the mountain turbaned with snow, and mantled in the mist of by-gone centuries. You see the cataract whose deafening roar & whose ocean-like volume seems to tumble from the very heavens, & to overwhelm your spirit with a pleasing awfulness. The cascades are more playful, and the fountains gush and sparkle with the very life that belongs to the living waters of heaven. The sun sinks in a purer field of glory, and the western cloud of evening throws back a richer and more chastened hue than earthly scenes have ever exhibited. The landscape presents a more delightful carpet of green, interspersed with flowers of unfading beauty. The forests also breathe a richer fragrance, and resound with an heavenlier melody. You cast your eyes also upon its wide expanse of purifying waters, compared with which our oceans dwindle into insignificance. The canopy over your head is like a splendid roof of silver. The stars have such a magnitude and such a lustre, that their clusters seem like immense chandeliers hung from the ceiling above, and that world assumes the appearance of a magnificent temple of God, decorated and lighted up for devotion.

You look upon its inhabitants, and there you find the same superiority. Its institutions are

more happy and permanent. Its laws possess more majesty in the eyes of the people, and virtue seems to possess greater charms with them, than with any community on earth. You examine its government, and you find that it is administered with the most consummate skill. Yet you find transgression there, and you are told that the government will in a few years call every offender to account, and that a part will be pardoned and a part will suffer capital punishment for their offences. Your interest is awakened to the most intense degree, and you are resolved to inquire to your satisfaction, whether such a good and happy government can punish any of its subjects with death. You resort to the statute book, and you find a large class of passages interspersed through it, which promise to certain defined characters, that their crimes shall be pardoned, and that they shall not suffer capital punishment. By this information, you are brought at once, to the conclusion, that the government will, in some instances, at least, inflict capital punishment. But you proceed with your investigations. You next find a numerous class of passages, in which a distinct contrast is exhibited, between the future condition of that class, who shall not be punished capitally, and others. You find these, also, scattered through the statute book, in a promiscuous manner. Now, this last class will not only bring to your mind a striking evidence of the existence of a law, which inflicts such punishment, but you will also discover the most convincing of all evidence, in the *concurrence* of the two classes of passages when they are both found incidentally scattered through the book of laws. You pursue your reading, and your at-

tention is next arrested with a class of allusions to the *dangers* in which certain persons are, of falling under the stroke of death from the arm of public justice. You then find still other declarations setting forth the condition of some as utterly hopeless—as about to suffer the punishment of death without mercy, and as precluded forever from the hope of forgiveness. Would not the incidental co-existence of these facts make a chain of evidence which no rational mind could resist?

Suppose now you leave the statute book, and travel through that immense and wonderful empire. You discover no actual executions, but you find strong buildings, in which miserable wretches are confined. You see them through their prison gates—their character is not improved—they bite their chains, and rave around their place of confinement, and curse the government that placed them there. Hope has fled from their countenances, and their eyes bespeak an expectation of a more dreadful punishment. You never see any punished capitally; but you see punishment inflicted without any reference to reclaiming the offender—you see the most terrible exhibitions of public justice, evidently inflicted with the simple design of inspiring others with the fear of offending, and maintaining the majesty of the laws. You see some hurried away in the most vengeful manner into a dark prison, which no spectator may enter and return in peace. With these facts in your mind you resort again to the statute book, and find it declared there, that these incomplete judgments were intended to give premonitions of the great day of trial, and that those who have been torn away from society and in-

carcerated in an inaccessible dungeon, are set forth for an example that others might be warned. You again turn to an actual inspection of the state of society, and you find a division in the community with regard to the very question which you are discussing. Some affirm that the government will punish capitally, when the great day of trial shall arrive; while others deny it. But you observe this one peculiarity with regard to the two parties, that when the virtuous become vicious, and especially when their moral defection becomes great, then such often embrace the notion that capital punishment is unjust, and that it will never take place. On the other hand, when any are reclaimed from a life of transgression, they uniformly hold to the opinion that such punishment is just, and they themselves expect to escape in no other way than by means of a pardon. You find, in short, that those who believe in capital punishment often fall into a disbelief of the doctrine at the last end of a long series of moral defections: but you never find one who believes in an universal exemption from death, falling into the belief of capital punishment at the last end of a long series of crimes. You find, in short, that the doctrine of universal exemption from death is most agreeable to those who have not repented and sought the pardon of their offences. Under such circumstances, you can scarcely keep from your mind the old adage—

“None ever felt the halter draw,

“With good opinion of the law.”

Now, viewing the connexion of these facts with the passages before found in the statute book, could it any longer be a doubt in your mind, whether that government would punish

some of its subjects with death, or not? Would not the incidental agreement of all these truths furnish an argument of more weight, if possible, than the whole body of direct testimony? The promises of deliverance from death to some, would prove the fact that others must be punished capitally. The contrast between the condition of those who are delivered and others, would prove it. The warnings of danger would prove it. The threatenings of death without deliverance; of wrath without mercy, would prove it. The actual existence of vindictive punishment, would confirm it. And the moral influence of a belief in capital punishment, contrasted with the moral influence of denying the doctrine, would show beyond all doubt, that if that government were wise and disinterested; if it sought the best good of its subjects, it must maintain, by a practical execution, the doctrine of capital punishment. Yet, I say this whole body of evidence does not possess more weight than the connexion—the incidental agreement—of these facts possesses.

Now, we have these very facts, and this incidental agreement of truths in the case before us. We live in a province of Jehovah's empire. We find in the statute book which he has given us, these promises of eternal happiness to a defined character: we find this contrast between the condition of those who shall be eternally happy and others: we find these warnings of the danger of losing the soul, and positive threatenings of remediless punishment. We look abroad upon the beginnings of his government here, and we see abundant evidence that God is now acting upon the very principle of setting mercy and justice over against each

other, and we are confirmed in the belief, that he will act on that principle forever. We look at the moral influence of the system which holds to eternal punishment; we contrast it with the moral influence of the opposite system, and find them as opposite as light and darkness.

Take one more brief illustration of our argument. Suppose it should be matter of dispute, whether I have intended to maintain in these Lectures, the doctrine of endless punishment. You might first quote numerous declarations and classes of expressions, to shew that such was my design; and then you might raise a still stronger argument by displaying the incidental agreement of the several parts of the course, and the leading principles which were aimed to be supported throughout. When these passages were quoted, and the facts that universalism exists, and that many such are in this community, were sustained, and the agreement between these passages and these facts, and the connexion in the course of Lectures were fully displayed, scarcely any one could doubt that these Lectures were designed to sustain the doctrine of eternal punishment. And yet I fancy that no candid and rational mind can look at the connexion and agreement of the truths that appear in the Bible, and in Providence, and feel any more doubt that God has intended by these truths to teach the doctrine of eternal punishment, than that I have intended by these Lectures to maintain the same sentiment.

In application of this subject, permit me to remark,

1. *That the instructions of the scriptures, on the subject of future punishment, ought to be regarded with deep and solemn interest.*

This momentous doctrine is set forth with great clearness in the sacred volume. It is mingled with all the proffers of mercy, and breathes through all the promises of the gospel. It is one of those great cardinal truths, of which it seems as if the whole sacred volume was written to defend it. And yet there is scarcely any doctrine which so disoblige a large class of hearers, as this very truth. If the minister of Christ sets it forth plainly, he is often heard with impatience. Yet why should it be so? Would he appear like a more disinterested friend if he told you that you should have peace, tho' you walked after the imagination of your own heart? Would he have a better claim upon your kind feelings if he seldom approached the subject, and then presented it in a slight and easy manner? On the contrary, does he not really deserve best at your hands who regards your interest more than your good graces, and who never keeps back the most unwelcome truths, for the sake of your favor? O it is cruel as the grave, it is requiting evil for good, when men complain of the severity of a faithful and affectionate preacher of the gospel, as if he indulged himself in a malignant pleasure in setting forth their danger. But all this were nothing, if it were not at the same time requiting the blessed Saviour evil for his good, and hatred for his love. He taught the doctrine of eternal punishment with frequency, and with amazing earnestness. He came down from heaven and abased himself to the condition of a servant, that he might show men their danger, and provide for them a remedy. He bore testimony to his earnestness by dying upon the cross, and proposing eternal deliverance through his blood.

Is it not then the highest ingratitude to complain of the very revelation which we never should have known, till told by the undying torments of hell, unless that Saviour had revealed it to give efficacy to his purposes of grace? But who of you, my friends, would be willing that yourselves and others should be free from the influence of the truth defended in these Lectures? Would you like to see the whole community freed from the fear of God, and of eternal punishment? Would you like to be free from the influence of this truth upon yourselves? Its motives to fear, and its disclosures of the nature of sin, are indeed overwhelming, but do not therefore cast it from you; rather ponder upon the solemn import of eternal punishment—ask yourselves what it is to be destroyed without remedy, and to suffer the destruction of both soul and body in hell? Inquire if it be not a real fact, that you have set at nought the favor of your Maker? Ask yourselves if you do not deserve to lose that favor, and if you ought not to be sensible of your exposure to eternal punishment, that you may seek a timely deliverance?;

II. In view of the truth maintained in these Lectures, we see that many of you are in actual danger of eternal punishment.

It is one of the first principles of the gospel, that sinners are condemned already, and the wrath of God abideth on them. It is for this very reason that Christ has died for them; it is for this very reason that he now offers them forgiveness. If you are yet unreconciled to your Maker, you ought to regard yourselves as on the way to execution. Think not that all the kindnesses which you are receiving at the

hands of God are any pledge for your deliverance. He gives you these, that he may urge upon you, with more tenderness and effect, the offers of a free pardon of all your offences. But he will not relax in the least the rigor of his law. He will not diminish in the least its eternal and tremendous penalty. For you there are but two possible conditions. You must return to the bosom of your God, on the ground of a gracious pardon, or you must sink under the unmitigated curse of that law, which says nothing except "the soul that sinneth it shall die." The language of the Saviour to you is, "agree with thine adversary quickly, whilst thou art in the way with him, lest he deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." I know that there is a Saviour provided: that his grace is offered freely, and the door of heaven is set open before you as wide as the gates of the morning—but still, I proclaim it, you are in danger of eternal damnation.

The mere possibility of reconciliation does not prevent this danger from being real and great. Suppose it were a fact, tested by sufficient observation, that of that unhappy portion of the community who make an excessive use of ardent spirits, not one in five is ever reclaimed; four of them die through intemperance, while one is saved from it. Do you not see that in such a case every intemperate man is in extreme danger. There is, as we should say, but one chance in five that he will ever be reclaimed. Yet there are no physical hindrances in the way of any; any one *may* turn from his evil habit. But danger is proportioned to the strength of the habit and to its delusive influ-

ence. And this danger is fairly estimated by the proportion of such persons as die unreclaimed. Just such is the danger that arises from the power of sin. The possibility, the perfect practicability of becoming reconciled to God, does not prevent it, so long as in a great majority of instances men do not turn from their sins, and become the heirs of eternal life. Of all the impenitent that are here this evening, it would be strange if one in five should die a Christian. There is no impossibility—no physical hindrance to prevent any one of you from turning to God immediately—but I say it would be singular as a matter of fact in this community, and in this age, if one in five of the impenitent in such an assembly, should depart this life in the faith of the gospel. Then I say your danger is extreme. Sin possesses a delusive, a destructive influence. The greater part of those under its power go unreclaimed to their graves, and to the judgment bar. Think of the impenitent men that have died in this place within the last three years; how few of them left any more evidence of being Christians, than you would if called away this moment. Yet are you not pursuing the same course? Many of them heard, reflected, & were half resolved at different times, to become Christians. I have sometimes wished, my friends, that I could present to your view the images of woe that are found “where hell and horror reigns.” O if you could see the look of undying agony; the despairing, wretched aspect; the impatient blaspheming spirit; if you could dwell upon his company and his employment; if you could see the quenchless fire, and the deathless worm,—if you could comprehend the amount of accumulating and unending

misery, and see all the eternal horrors that hang around the second death, it might produce the most salutary effect. But no, I am mistaken. for I remember that there was one, who rose up from the bed of fire, in which he was weltering, and seeing Abraham afar off, begged, that a poor beggar that was, might be sent with one drop of water to cool his burning tongue; it was denied—he had had his *good* things of this life. . . . Then he begged again that Lazarus might be sent to his father's house, to warn five thoughtless brethren. Abraham declared to him that they had Moses and the Prophets; and, said he, let them hear them. Nay, Father Abram, said the sufferer, but if one went from the dead, they will repent; but Abraham replied, if they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead. It is so; we need not wish the motives to repentance to be increased. It is idle, it is presumptuous to indulge such a wish. God feels an infinitely deeper compassion for impenitent sinners, than we do. He has done all he can, in providing motives. Here is the pure and perfect law. There lies its sentence of eternal punishment. Here stands the bleeding sacrifice, the Son of God, showing the hands that were nailed to the wood, and his wounded side. Here is the offer of a gratuitous pardon. Yonder is the New-Jerusalem, with its gates of pearl thrown open before you. Below it is the pit of Hell, sending up the smoke of the torment of its inhabitants. With all these scenes revealed, poor sinner, you are yet unconverted! And what can God do more? Justice has raised his sword; I heard him cry, "Cut it down—why cumbereth it the ground?" Sin.

ner. your insulted Saviour rushes between you and the stroke, and pleads, Spare it a little longer—spare it this year also; if it bear fruit, well—if not, after that, thou shalt cut it down. Will you turn to that merciful Saviour? *!He that believeth, shall be saved ; but he that believeth not, shall be damned.*



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